A

TREATISE

Concerning the

LAWFULNESS

OF

Inſtrumental MUSICK

IN

Holy Offices.

By *Henry Dodwell*, M. A.

To which is prefixed, a Preface in Vindication of Mr. *Newte*'s Sermon, concerning the Lawfulneſs and Uſe of Organs in the Chriſtian Church, *&c.* From the Exceptions of an Anonymous Letter, to a Friend in the Country, concerning the Uſe of *Inſtrumental Muſick* in the Worſhip of God, *&c.*

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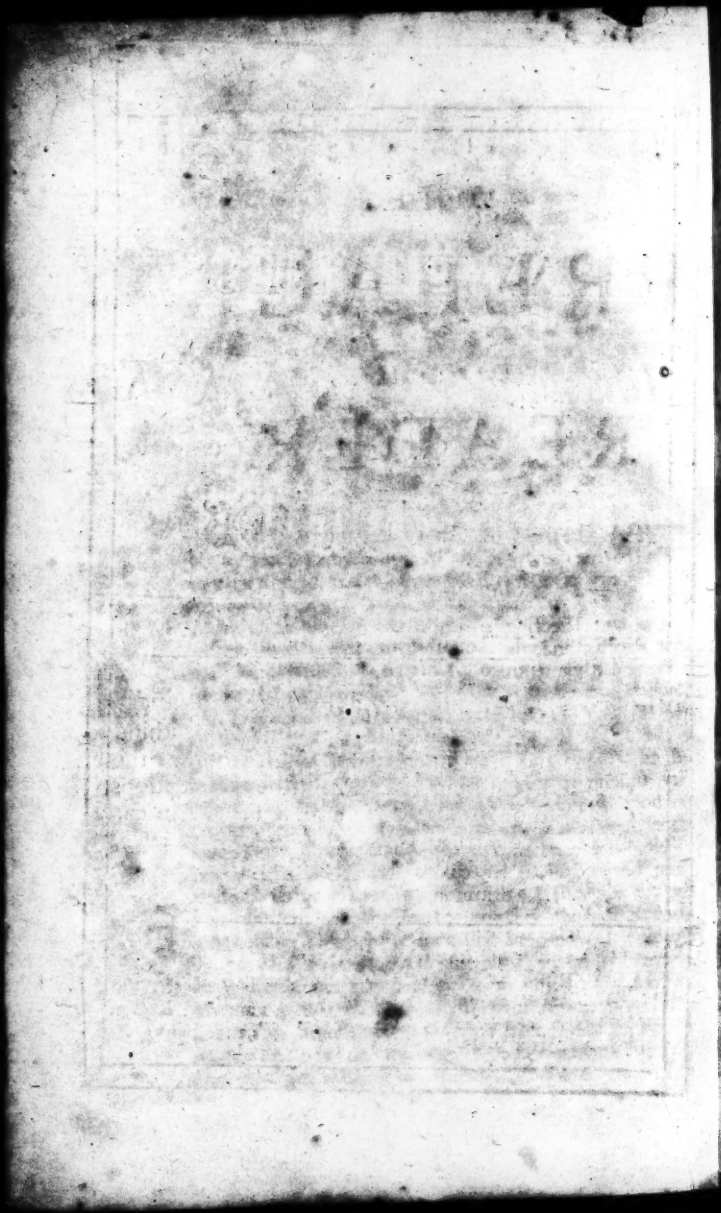

THE PREFACE TO THE READER.

THE Learned Author of the following Treatiſe, having read a Sermon, Preached at *Tiverton*, in the County of *Devon*, *Concerning the Lawfulneſs and Uſe, of Organs in the Chriſtian Church*, occaſioned, by the late Erecting of an Organ in the Church of that Pariſh; and the Anſwer to it, ſet forth by an unknown Author, entitled, *A Letter to a Friend in the Country, concerning the uſe of Inſtrumental Muſick in the Worſhip of God* &c. Wherein he found, this Practice of our Church, after a popular manner repreſented as *Jewiſh* and *Popiſh*, inconſiſtent with the Purity and Sincerity of the *Goſpel-Worſhip*, and introduc'd without ſufficient Warrant, either from the Scripture, Apoſtolical Practice, or preſent Authority, *&c.*

He was concerned at the Abuſe and Miſrepreſentation, having a juſt Eſteem for the Reformation, and for the *Engliſh* Conſtitution, which is by far the beſt Part of it, and ſo approved of, by the moſt eminent Foreign Divines, as will appear by their Opinions concerning it, in the following Diſcourſe.

As to its being a perverſe Imitation of the *Jewiſh* Practice, and inconſiſtent with the Purity and Simplicity of the Goſpel Worſhip: He has ſo fully and cloſely Anſwered the Allegations of the Adverſary, that 'twill be a vain Attempt to make a Reply to him.

But from ſo ſilly, as well as falſe and groundleſs an Aſperſion: As its being *Popiſh*, he thought it not worth the while to Write any thing in its Vindication, ſince 'tis no other, than an old baſe and ſcandalous Objection, againſt the innocent Rites and Ceremonies, *of the Church of England*, which has been Anſwered over and over again, to the Confuſion, tho' not Silence of a reſtleſs Party.

However, ſince he was pleaſed, to favour me with a Copy of his Treatiſe, which it ſeems, partly thro' my occaſion, he has obliged the World with, with Liberty to prefix a Preface to it, in Vindication of that Sermon, from the Aſperſions and Miſtakes, as well as Miſrepreſentations of the Anſwerer. I ſhall beg leave of the Reader, to detain him a little, from his peruſing the Treatiſe it ſelf, while I briefly Reply to his moſt material Objections, and rectifie ſome Miſtakes and Abuſes which will be found therein, in Defence of this Innocent and Uſeful Practice of our Church. But I ſhall not think my ſelf obliged, to follow him in every needleſs Excurſion from the Subject in Hand, into the whole Controverſie between us and the Diſſenters; or throw away ſo much Time as it would take up, to Reply to every Trifling or contemptible Remark, or thoſe captious Queſtions which are made in it.

The Anſwer ſeems ſo Artificially to be formed, that it may be read without conſulting the Sermon, or comparing them together, otherwiſe ſome imperfect Citations, and other abuſive Reflections therein would be too apparent.

And 'tis to be obſerved, That it ſuppoſes all along a ſeparation of *Inſtrumental* from *Vocal Muſick* in the Service of God; whereas, the drift of the *Sermon*, is to joyn them together, and to ſhew, That the one is more Orderly and Harmonious and Beneficial for the other. And after all the tedious Harangue is made, there is no tolerable Reaſon given, why, if we do allow of *Vocal Muſick*, we ſhould not alſo allow *Inſtrumental*, which does ſo very much improve the ſame, and mainly conduce to chear the Mind, to excite the Affections, to help out and aſſiſt the Voices, and to keep them from the greater Diſcord in our Devotion.

Anſw. p. 2. But to be more particular. The Anſwerer begins with a ſlie, but falſe Suggeſtion, to make it a little the more popular. *That the Organ was Erected at a time*

time when the Poor were ready to Starve, and when there was a ſtop put to Trade, by the Prohibition of Clipt Money, &c.

Now in that very * Year, when the Organ was Erected, the Poor had the moſt ample Proviſion made for them in the Pariſh of *Tiverton*, that ever they had. The Poors Book at that time, amounting to 946*l.* 14*s.* 4*d.* ½ which was above 100*l.* more than ever they had before in one Year: Beſides, in publick ſtanding Donations Yearly, they have about 400*l.* more, and in private Charities, very conſiderable to my own knowledge. * *An.* 1696.

Neither was the Erecting the Organ, any Expence at all to the Pariſh as 'tis inſinuated; for the far greater part of the Money riſen to defray its Expence, was by Subſcriptions, the more freer made too, becauſe we had the Opportunity of paying the Sums Subſcribed, in Clipt and Bad Money, otherwiſe for the moſt part impaſſable. And the remaining part was taken out of Money in Arrears due for Church Rents, which without Sacriledge, could not be imployed but for the Churches uſe; and that being a very decent one, and needing but little Reparations; the Pariſhioners thought fit to imploy a part of the Surpluſage towards the Erecting of the Organ, which had been Sacrilegiouſly pulled down before. Anſ. p. 66.

So likewiſe the Salary of 30 *l. per Annum* for the *Organiſt*, goes Yearly out of certain Rents and Dues belonging to the Church, without being a Burden to the Pariſh.

What the Anſwerer ſays, concerning the Dedication to the Biſhop of *Exon*, is very trifling and needs no Reply. Anſ. p. 3, 4.

And his ſeveral times accuſing the Author of the want of Charity, and making many *ſpighteful Reflections upon Proteſtant Diſſenters*, is very groundleſs, for he cannot find any ſuch thing throughout his Sermon, nor ſuch Inſtances *of the irritation of his Gall*, nor *of the ſtirring up of his Spleen*, in the Courſe of his Life, as he would inſinuate. Anſ. p. 2, 4. Anſ. p. 43.

But methinks, it ſhould be very ſtrange, that the Anſwerer ſhould accuſe the Author of the want of Charity, or any one elſe, when his Pamphlet from the beginning to the end, has ſo very little of it, that 'tis ſcarce any thing elſe, but a malicious Invective againſt the

Church of England: And a Scandalous intimation, which is another way of accusing her, as being Popishly affected, and that her Rites and Ceremonies, partake of the Innovations and Superstitions of the corrupt Church of *Rome*. Abundance of this sort of Dirt, is thrown upon her at every turn; but 'tis easily rub'd off. And tho' there is really nothing in the Accusation, nor any tolerable ground for such a Report; however it comes to pass, that among the unthinking, injudicious, and deluded Multitude, it is frequently given out as a popular Argument against any thing in the Service of our Church, which our Adversaries dislike, or rather, which they would seem to be offended at, more out of a pretence to keep up a Separation, than that any Offence can be justly taken at the things themselves.

And that this is no uncharitable or groundless surmise, is evident from their Aversion to Alterations in the time of the Session of the last *Convocation*, as they were before in that of 1660. And the *Conference at the Savoy*, when they might have been satisfied in any thing, could they have agreed in what would have satisfied them; besides a total Subversion of the *English Constitution*, which is at this time in an especial manner, and always has been since the Reformation, the greatest Bulwark of the Protestant Religion against Popery, of any in the whole Christian World. And 'twas sadly apparent, what great advances Popery made in the late times of Anarchy and Confusion, when this excellent Constitution was subverted, and thro' the Policy of the Church of *Rome*, her most religious and zealous Defenders were traduc'd as Popishly affected, and by their Instigation Cut off, because in truth they were the most irreconcilable Enemies to the Tyranny and Corruption of that Church, as any People whatsoever: Witness, besides the *Royal Martyr* himself, the incomparable Arch-Bishop *Laud*, * who, if Times would have favoured him, had Zeal and Courage, and Learning and Interest enough, to have driven Popery out of any Kingdom in Christendom: And for certain, the return of it in this Kingdom, will for ever be prevented, whatever is pretended by ill designing Men, if the *Doctrine and Discipline of our Church*, be but maintained with a like Resolution and Christian Bravery,

* called by Mr. *Long*, the Papists *Scourge* and *Horrour*.

ry, as he maintained them, when he adorned the *See of Canterbury*.

The ſticking cloſe to which, is the readieſt Courſe that can be taken to keep out *Popery*, and nothing elſe will be able to do it. For, notwithſtanding the Out-cry of Popery, be at every turn made againſt our Church-Service, (which is one of the groſſeſt and foul-eſt Slanders that ever was invented or credited, and could proceed from nothing ſo much, as an ill Deſign againſt her, * or from great Ignorance of what Popery is) were this excellent Conſtitution deſtroyed, Popery in all probability, would ſoon deſtroy the Proteſtant Religion quite, and we ſhould be clearly over-run with the Tyranny, as well as Superſtition of that corrupt Church; which at preſent domineers over ſo great a part of Chriſtendom, and threatens Ruin and Deſolation to all the reſt.

* Nothing can make an honeſt Man ſuſpect our Church of Popery, but his Ignorance what Popery is. *London Caſes.* p. 493

We ſee too much, what would be our own Caſe, by the barbarous Perſecution of the Proteſtants in *France*, *Savoy*, &c. Notwithſtanding the Edicts and Oaths and Declarations of thoſe Princes to the contrary, if we ſhould thro' the ſubtlety of the Court of *Rome*, be perſwaded by any of our Diſſenters, to alter our *Engliſh* Conſtitution; or ſo much as admit of the deſired Comprehenſion, under the plauſible Pretence of Union, but in truth, would be a means of dividing and weakning us the more, and of diſſatisfying a great many more among our ſelves, than we could hope to win from abroad. 'Tis plain we might gratifie our Enemies thereby, but we ſhould never oblige our Friends, nor ſtrengthen our Intereſt, nor one jot the leſs be calumniated as Popiſh.

But that the Church of *England* is free from any ſuch Imputation of Popery, is ſo clearly and candidly evinced, by the Learned Dr. *Hooper the preſent Dean of Canterbury*, in his excellent Treatiſe on that Subject, at the end of the *London Caſes*, that it will be needleſs for any one to ſay more to it: For, thoſe who will not be convinced of the contrary by his Reaſons, do but expoſe their Ignorance to the World, or what is worſe, their Prejudice or ill Deſign.

Among other things, which ſome of thoſe who diſſent from us diſlike, and againſt all Honeſty and Reaſon make to be a part of Popery, is the Practice of *Inſtrumental Muſick* in our Church-Service: But 'tis

a very Ridiculous Argument to say so, because the *Church of Rome* uses it, and very uncharitable and unjust; while the generality of *Protestant Churches* abroad (as well as ours at home) which are any where established, have the use of it, as well as *that*, and have had so ever since the Reformation, Our first Reformers were certainly wiser, than to account that for Popish and to be quite abolished, which was as useful then in the Christian Church as before, and which they did Reform where they found it grosly abused, but did never think fit to abolish the use of it, or account it a piece of Popery to be cast off.

Those excellent Men, were not possessed with such a Spirit of opposition, as against all Sense and Reason, to run away from every thing in Divine Worship, which the Papists did use or allow; this would be bad indeed, and a much greater Errour than that which they pretend to avoid. For, then they must disown God, and his Son our Saviour *Jesus Christ*, because the Papists believe them. Then they must lay aside the *Hierarchy* because the Papists maintain it. And have no *Places*, nor *Times* set apart for Divine Worship, nor *set Forms of Prayer* to address themselves by, to the great God of Heaven and Earth, because the Papists have them: Nor indeed have any Decency or Comliness in the House of God, because such are to be seen in the *Church of Rome*.

No, 'tis the Corruptions and Superstitions of the *Church of Rome*, we are Reformed from, and 'tis not creditable nor requisite, we should be still a Reforming what is thought Decent, Regular, Primitive and Edifying in our Church.

And I Challenge any, even the most Bigotted *Dissenter* from the *Church of England*, to shew any one Superstitious Rite, or corrupt Doctrine of the Church of *Rome*, which is allowed or maintained in our establish'd Church.

They may accuse the *Surplice* for being such, but with what shew of Reason, to satisfie an unprejudiced Man? Why, they may as well account a black Gown to be Popish; or a Judges Scarlet, *being the Garb of the Whore of Babylon*; or a grey Cloak, be-
Rev. 17. 4. cause it is worn by some of the *Friars*. And so for
* This Sign, both *Tertul.* the *Ministers* making that Sign as a Significant Ceremo-
ny,

ny, that, *in Token hereafter*, the Child which is Baptized, *shall not be ashamed to Confess the Faith of Christ crucified*, &c. is no more Popish, than the speaking those Words is Popish. Nor those decent and significant Rites and Ceremonies, which our Church Governors have thought fit to appoint, for the more Orderly and solemn Performing the Service of God in his Church, are no more Popish, than the Time and Place of Prayer, nor the Kneeling at it; nor that very Form of Prayer which our Saviour Taught his Disciples. And the use of *Instrumental Musick*, is no more Popish, than the use of *Vocal* is, since they are both made use of in the Protestant, as well as Popish Churches, and both for the same excellent Ends, namely, for the more lively and affectionate Praising of the Goodness of God, and the more effectual raising their Minds in Devotion towards him, as well as to regulate the Voices of the People, and to make them the more Harmonious.

lian and St. *Cyprian*, allow was used from the time of the Apostles, & continued in use in the time of *Constantine* the Great, and therefore could not be an Invention of the Papists.

Opus. p. 326. Mr. *Longs* Calv. Redivivus, p. 72.

And nothing is more evident, Than that the generality of Protestant Churches abroad, as well as ours at home, do use *Instrumental* as well as *Vocal Musick* in the Worship of God. I gave Instances in the *Lutheran*, as most of the Forreign are, which are Planted in *Germany*, such as the Dominions of the Elector of *Saxony*; the D. of *Brandenburg*; the House of *Lunenburg*, and many imperial Cities, in the large Territories of *Denmark*, *Sweden*, *Poland*, *Russia*, &c. Also in the few Churches which were Reformed according to *Calvins* Model, in part of *Switzerland*, and *Holland*. The Reformed in *France* I do not mention, because they have been all along so kept under, as not to be able to obtain an Establishment according to Primitive usage, and their own Desire, otherwise they would have had the *Hierarchy*, and I Question not a like Decency in their Church Service, as other Reformed have.

Serm. p. 13.

This they Zealously Petitioned for in the time of *Cardinal Richlieus* Administration. * But that great Minister was too Politick to admit of their Petition for an *Hierarchy*, foreseeing, that such an Apostolical Institution, and those Decencies in Divine Worship, would make their Church too Beautiful and Regular, and soon draw many from the *Romish* Establishment, to their Communion.

* The Judgment of the Foreign Reformed, &c. p. 47.

Now

Now this uſe of Inſtrumental Muſick, ſo univerſally obtaining in moſt, if not all National Proteſtant Churches, being a proper help, to excite and enliven mens Minds in Devotion, as well as to regulate their Voices, as moſt unprejudic'd People find; it is no great matter, if ſome few of ſingular Humours, and unreaſonable * *Scruples* are diſſatisfied about it, and diſlike ſuch a Practice. For 'tis impoſſible to pleaſe every Body in any one eſtabliſhed Church whatſoever.

* *Scrupulus eſt formido Temeraria, & ſine fundamento, atq; adeò non poteſt obligare.* Ameſius de Conſc. l. 1. c. 6.

The Rules for Decency, however Innocent and Inſtructive, will not meet with ſuch an univerſal Approbation, but ſome will be prejudiced againſt them, and then 'tis much, if thro' the Craft of others, they be not eaſily brought to diſſent from them. There is ſcarce any one part of our Church Service, tho' never ſo excellent and edifying, but ſome or other diſlike it, and ſome diſlike all; ſhall we therefore lay aſide our *Book of Common-Prayer?* 'Tis very unreaſonable ſurely, unleſs there were a better ſubſtituted in its room; and ſuch a one I believe, neither this Age nor the next will be able to produce.

But to pleaſe whom, ſhould we be perſwaded, to lay aſide, or alter our Church-Service? Why, ſome few, who will not otherwiſe joyn with us therein. I am well ſatisfied, could that heal or remove the *Schiſm* that is among us, it would have been done a long while ſince. But our Church Governours know too well, that the Spirit and Genius of the Diſſenters, is of ſuch a Nature, that nothing will ſatisfie that Medley of People, and the different Parties concerned in it, otherwiſe their Charity is ſo great, that they would have condeſcended to the Satisfaction of the meaneſt Party. But then again their Prudence does direct them to Conſider, There is a far greater number of People, which make a more conſiderable Body of the *Catholick Church*, which would be offended, if that Service and this excellent Conſtitution were laid aſide. And who then ſhould be rather ſatisfied? Thoſe who are for a Regular and Decent Church Service, according to the Primitive Pattern, as that of the Church of *England* is, or thoſe, who being Biaſſed by ſome unreaſonable Scruples oppoſe the ſame, and are really for no ſuch thing.

And what does it matter, if ſome few inharmonious Souls do diſlike the Organs in our Church, as ſome others

others thro' Prejudice diſlike our Church-Service; and both thro' extreme Ignorance, or an ill Deſign account them Popery? Will it be reaſonable to expect, our Governours ſhould ſo far neglect their Duty to the Church, and their Regard to the moſt conſiderable Body of Proteſtants, to gratifie theſe few, by altering the one, and laying aſide of the other? When at the ſame time, by ſuch a ſilly Objection of *Popery*, (which is given by many as a common Term of Reproach to any thing which they do not like in the Church) they muſt alſo accuſe all Foreign Churches of the ſame Guilt, while all of them well approve of our *Church-Service*, and of *Inſtrumental Muſick* too. And it is very little to the purpoſe, to Object againſt the Univerſality of this Approbation, as the *Anſwerer* does. Anſ. p. 37. Becauſe ſome very conſiderable *Dutch Churches* have no *Organs* in them, as that at *Leyden* for Inſtance, and ſome others, *tho' they may be ſuppoſed to be of Ability to procure them.* Why, there are none in the *Popes Chappel* at *Rome*, and yet this is no Argument, that they are not approved of by the *Pope* in the *Romiſh Church.*

All this Out-cry of *Popery*, is nothing elſe but Artifice and Deſign againſt our Church, without any tolerable Reaſon, or juſtifiable Grounds to ſupport the Imputation, chiefly raiſed and fomented and encouraged by the Papiſts themſelves, that they may by means of that, Slander, Diſtract and Divide us, and make us become an eaſier Prey to them. This is ſo very evident, that, in that *little Tract*, called *Foxes and Firebrands*, ſet forth by Dr. *Nalſon*, * it is undeniably *An.* 1680. ſo. *It being a Specimen of the Danger and Harmony of Popery and Separation. Wherein is proved, from undenyable matter of Fact and Reaſon, that Separation from the Church of* England, *is, in the Judgment of Papiſts, and by ſad Experience found, the moſt Compendious way, to introduce Popery, and to ruin the Proteſtant Religion.*

By this means, Popery does by degrees continually get Ground and our Proteſtants not uniting among themſelves, for want of joyning in our excellent Church Service, will not be able to hinder the Progreſs of it for the future.

And to ſpeak freely an ungrateful but certain Truth, I concur with ſome worthy Men in believing, * *The Imputation of Popery, may be clearly laid at the Diſ-*

* I have ſeen a MSS. bear-

ſenters

ing that Title, which fully proves the matter of Fact, and 'tis hoped will ſhortly ſee the light

* Another MSS. written in the time of Q. *Eliz.* called a Dutiful Adviſement, to beware of the Puritans by the Papiſts, and of the Papiſts by the Puritans; diſcovering the great Coherence and Agreement between both the Sects, in manifold and divers regardable both erroneus and perillous Poſitions, *&c.* See this at large, Proved in the *Compendious Hiſtory, of all the Popiſh and Fanatical Plots and Conſpiracies againſt the eſtabliſhed Government in Church and State, in* England, Scotland, *and* Ireland, *from the* 1ſt, *of* Q. Eliz. *to* 1684. By the Reverend Mr. *Tho. Long*, of *Exon.*

ſenters Door, and we have no Reaſon to account any Popery in the Kingdom, nor to fear any Danger of it, but from thoſe few who are profeſſed Papiſts themſelves, or ſuch as too near agree with them in Principles and Practices, * and who are, and always have been, their prime Agents and Inſtruments. I mean the ſeveral Sects among us, which diſſent from the *Church* of *England*.

Which Church is by far the greateſt, if not the only Support of the Proteſtant Religion and Intereſt, and conſequently the greateſt Enemy the Church of *Rome* has in the World. 'Tis looked upon to be ſo, by thoſe of that Communion, and therefore is it become the Object of its greateſt Fury and Envy; to deſtroy which, is its greateſt Aim, and if by any means it can be effected, they may truly think they have done the Buſineſs of the Reformation.

This Church had beyond others of the Proteſtant Profeſſion, a great Advantage in the Reformation, for when *Luther*, who firſt began to Reform the Errors and Corruptions of the Church of *Rome*, and to ſeparate from it, had made a great ſtep that way; he notwithſtanding left a great many things unreformed, which were offenſive and could not be juſtified by primitive Antiquity, ſuch, as the too great *number of Ceremonies*, and almoſt all the external Worſhip in the *Church of Rome*: *Auricular Confeſſion*, the uſe of *Crucifixes in Devotion*, but without Adoration. *The abſurd Pictures of the Trinity*, and the Doctrine of *Conſubſtantiation*, determining the Mode of the real Preſence, inſtead of the abſurder Popiſh Doctrine of *Tranſubſtantiation*.

The uſe of the Crucifix allowed by Mr. *Baxter*, and called *Cauſa Motiva*, &c.

Cure of Ch. Div.

Afterwards *Calvin* carried on the Reformation at *Geneva*, to which Place he was invited by the Citizens, *A. D.* 1536. when they had expelled their Popiſh Biſhop, who was alſo their Temporal Lord, and and refuſed to re-admit him, unleſs he would diſclaim Popery,

Popery, upon whoſe Refuſal they took the Government of Church and State into their own Hands, which ſoon occaſioned great Diſorders and Confuſions. And upon this, to gratifie the Magiſtrates and yet to keep the Authority of the Church; he ſuits his Model of Government to the exigence of the Times, and upon this account, was in a manner neceſſarily obliged to make a direct oppoſition to Popery, the great Meaſure of his Reformation, for which Reaſon he laid aſide the *Hierarchy*, notwithſtanding its being *Primitive* and *Apoſtolical*, becauſe he muſt not come near the *Popiſh Government*. See Mr. *Longs Calv. Redivivus*, p. 10. &c.

But yet he plainly approves of it, and very ſharply rebuked thoſe *Engliſh Men*, who did diſſent from it. *If any* (ſays he) *be found, that do not Reverence ſuch an Hierarchy*, (*i. e.* ſuch as is in *England*) *and ſubject themſelves to the ſame with the loweſt Obedience, I confeſs there is no* Anathema, *whereof he is not worthy.* *Calvinus in Libro de neceſſ. Reform. Eccleſiæ.*

However his Model was never received in the Church of *England*, nor ſuited to it, and his Aſſiſtance was denyed by A. B. *Cranmer*, who with Biſhop *Latimer*, Biſhop *Ridley*, Dr. *Taylor*, and our other worthy Reformers, had the Honour of *Martyrdom*, for the ſake of that tranſcendent Part of the *Reformation* which they had eſtabliſhed among us.

This was ſo admirably well contrived, as to be in the moderate way between that of *Luther*, and the other of *Calvin*. They did not carry matters ſo high (as this later) by running from one extreme to the other, That becauſe the Church of *Rome* was overrun with Abuſes from the Hierarchy; and its Service burdened with a vaſt number of Ceremonies, and the outward Ornaments of the Church, being ſo extravagant, had almoſt deſtroyed the inward Beauty of it, and turned its Worſhip into Shew and Appearance, and made to affect more the outward Senſes of the People than their Hearts and Minds; therefore, he did not ſeek to Reform thoſe Abuſes ſo much, as to deſtroy the Ancient Government of the Church, and utterly to aboliſh all its Rites and Ornaments.

"Which, (*ſays the Learned* Puffendorf) proved a "main Obſtacle to the increaſe of the Proteſtant Re- "ligion, and cauſed an Averſion and Animoſity in the "common People againſt that ſort of Reformers; In his Introduction to Hiſtory, p. 406.

"and

Next to him, *Beza* in his Letter to Arch Bishop *Whitgift*. *Spanhemius* Professor at *Geneva*, in his Letter to Arch-Bishop *Usher*, *An. D.* 1638: And his Successor *Jo. Diodate*, in his Answer to the *Assembly of Divines* at *Westminster*, when they desired his Opinion about their Proceedings.

If we look into *Holland*, we have the two famous *Vossius's*, the two *Junius's*, *Grotius*, and other excellent Men, giving the like Testimony. And these are the Men of the greatest Note, who have been of *Calvins Reformation*.

* See the Letter to a Member of the House of Commons, shewing the Judgment of the Foreign Reformed Churches, concerning the Rites and Offices of the Church of *England*, 1690.

Then for the * *Lutheran Churches*, they are all for us, we have their Approbation and Agreement, in Discipline and Worship; as *Denmark*, *Norway*, *Sweedland*, &c.

* p. 494. of his works.

* Sr. *Edw. Sandys*.

So that we may well say with * Arch-Bishop *Bramhall*, *All Protestants*, *both* Lutherans *and* Calvinists, *did give unto the* English *Church the Right-hand of Fellowship*, * But yet no *Luther*, no *Calvin*, *was the Square of our Faith*, &c.

And is it not now very strange, That this excellent Church, so great an Ornament to the Reformation, and so much applauded and commended by all Foreign Divines. Whose Articles, and Canons, and Homilies, and Rubricks, so plainly directing, its being truly Orthodox in Doctrine, Government and Worship, and so expresly declaring against the Superstitions and Corruptions of the Church of *Rome*, from which it is so well Reformed, should by the Artifice, and Design and Perswasions of that corrupt Church, be notwithstanding represented as Popish, and by some Ignorant and other Hypocritical designing men, be looked upon as such: This is strange indeed, and what amazes all sincere Protestants, both at Home and Abroad to consider of it. *

* *London Cases*, p. 493. Folio.

So much I have thought fit to say in a general Vindication of our Churches Rites and Service, and the use of *Instrumental Musick*, from the *Imputation of Popery*, because these things are many times hinted at suspected of it in the *Answer*. But I shall now attend to what it says more particularly.

Several

Several Pages are taken up with Remarks and Observations upon the Argument for this Practice, from the *Light of Nature*, or the natural fitneſs of the thing: And for ſaying, *The early and general uſe of Inſtrumental Muſick, ſeems to Argue ſuch a way of Worſhip to proceed from the Dictates of natural Religion.* But methinks this obvious diſtinction will be able to Vindicate that particular from ſo great a Clamour; and ſhew the Inſtance is brought by the *Anſwerer* out of Dr. *Taylors Ductor Dub.* to be little to the purpoſe. That by the *Light of Nature*, or *the Dictates of a natural Religion*, I do not mean ſuch a Primary, and Neceſſitous Preceptive Dictate, as is perpetually Obligatory upon all People, and upon all Occaſions, *Neceſſitate Precepti*, as the Phraſe is; but that it is Secondarily ſo, and directive to all Nations: *The natural fitneſs* of Muſick prompting them to the uſe of it, at leaſt to a general Aſſent and Approbation, as the effect abundantly ſhews that it does.

Serm. p. 6.

Anſ. p. 17.

And to this agree the Writers which I have met with upon this Subject. Dr. *Hammond* mentions how early it was uſed by *Moſes*, *Miriam*, and the *Prophets*, upon a Religious account. And as to the *Heathen* Practice, he quotes *Homer* giving an account of the *Greeks* uſage of *Muſick* in the Praiſe of their *Gods*. &c. And juſt before he has theſe Words. *The univerſal uſage of* Inſtrumental Muſick, *among all Nations that we read of, gives Cauſe much rather, to aſſign it a Place in the Natural Religion, which the common Light of Reaſon directed all Civilized Nations to, in attributing Honour to God) than to remember it among the Ceremonies of the Moſaical Law.*

Annot. in Pſ. 150.

Dr. *Wetenhal*, Biſhop of *Cork* * ſpeaks much to the ſame effect. To theſe I add two others, Mr. *Baxter* calls it an *Help partly Natural, and partly Artificial.* And Dr. *Hickman*, in his Sermon at the * *Anniverſary Feaſt of the Lovers of Muſick*, ſays, *That God is to be Worſhiped with ſolemn Muſick, is ſo antient and ſo univerſal an Opinion; that it may well be looked upon, as one of the prime Notions of a rational Soul, one of the fundamental Laws of Nature, which like the Worſhip of God it ſelf, we receive not by Imitation, but by Inſtinct. It was not inculcated into us by Education, but we ſucked it in at our very Birth,*

* Duty of Singing, Ch. 2*d*, 3*d*, and 4*th*.

* On St. *Cecilias* Day. 1695, in Pſ. 100. 1. p. 11, 12.

or rather, it was infuſed into us at our Creation. And as the Opinion, ſo the Practice of it is univerſal too, and therefore the Pſalmiſt, *directs his Precept not to the peculiar Church of God, but to* All Lands, to ſerve the Lord with gladneſs, and to come before his Preſence with a Song.

To which I will add the Words of a very eminently Learned Man, * who ſpeaking of *Inſtrumental Muſick*, ſays, *It has the Advantages of being recommended by* Natural Religion, *and of having been required by Divine* poſitive Inſtitution, *&c.*

* Mr. *H. D.*

See *Orig. Sacr.* p. 159.

I ſuppoſe I need not ſeek for better Authoritys to juſtifie the drawing an Argument from the *Light of Nature*, for this Practice in the *Chriſtian Church*. However, I can by no means allow the Caſe of *Sacrifices*, *Dancing*, *and Circumciſion* to be of a like validity in point of Argument, as he pretends. For, to his firſt Inſtance, in the Caſe of *Sacrifices*, I Reply, That tho' *Sacrifices* be diſcontinued in the Times of the Goſpel, becauſe the uſe of them is Aboliſhed; and the Reaſon of their being Aboliſhed, is, becauſe of the great Sacrifice of our Saviour on the Croſs, of which they were but ſo many Types and Figures. This Subſtance being come into the World, leaves no Reaſon for thoſe things, which were but the Shadows of him to continue. The ſame Reaſon cannot hold as to *Inſtrumental Muſick*; which is granted by our Adverſary, to have been eſtabliſhed in the Worſhip of God under the Law. But we cannot find either any Reaſon for its diſcontinuance in the Times of the Goſpel, or where the uſe of it is Aboliſhed, or ſpoken againſt by our *Saviour*, or his *Apoſtles*, to Warrant its being unlawful now: They all Communicated in the *Jewiſh* Church, where that was uſed. And as long as the uſe and expediency of it holds good, as it will do in all Ages, being an allowed proper Help to raiſe the Spirits in Devotion; it is altogether as reaſonable it ſhould be continued in the Times of the Goſpel, as well as it was under the Law.

Anſ. p. 8.

* Dr. *Sherlocks* Sermon at St. *Pauls*, *Nov.* 22, 1699.

* There being ſuch a Sympathy between Sounds and Paſſions, as are by Turns, the Natural Effects and Cauſes of each other: And if ſo, then true Devotional Muſick will excite or heighten our Devotional Paſſions, and for that Reaſon is to be continued ſtill, while *Sacrifices* loſing their proper uſe, are Aboliſhed.

His

His 2d Argument, to invalidate the use of *Instrumental Musick*, is by making it as Lawful to justifie *Dancing in the Worship of God*, as that. And the Reason he draws from the Antiquity of the one, as well as the other, because *Miriam and the Women Danced*, as well as Plaid with Timbrels in the Service of God. And, *David Danced before the Ark*. And devout Men among Gods own People did *Praise him in the Dance* &c.

Ans. p. 9.
Ex. 15. 20.
2. Sam. 6. 14.
Ps. 149. 3. 150. 4.

They did so in their Processions, when they Welcomed the Ark, which did signifie Gods Presence among them, at its being removed from one Place to another. And as they went to meet *Saul*, when they had the additional Honour of being admitted among the Prophets.

And since the Mode and Circumstances of Reverence in Devotion are alterable, so as they may serve particular occasions; where would the Absurdity lie, if now on some Solemnities, a Grave, Sober, and Religious Dance, was instituted and allowed by good Authority? Truly I do not see, neither does the *Answerer* advance any thing to prove it absurd, but by styling it a *Capering Devotion*, as among the *Corybantes* of old. And altho' he adds a Confidence of saying: *That no Man of thought will allow such a Conclusion to pass for Warrantable*: He may find the *Author of the following Treatise*, who perhaps has as close and consistent Thoughts as any Man in the Kingdom, is of another Opinion, and gives such a Reason for it, as I presume he will not be able to Confute.

His 3d. Argument is, by making *Circumcision* as allowable now, as *Instrumental Musick*, *because of its Antiquity, and the general Consent of Nations for it*. To which I Reply, That tho' all or most Nations did use the Rite of *Circumcision* heretofore; and the *Jews* most particularly, having an express Command from God for it. As before *Abraham the Father of the Faithful* was enjoyned it, in token of the Covenant between God and his Seed; yet this was painful to the Flesh, far from being adapted to their natural Tempers, as *Musick* was, only to be observed by a Temporary *Command*, and to last no longer than the *Jewish State* was to last. The Institution of which, was to give Admission to the *Jewish* Proselytes, and to distinguish them from other Nations, in imitation of

Lev. 12. 3.
Gen. 17.

which, the *Egyptians*, *Phœnicians*, *Syrians*, *Arabians*, *Æthiopians*, and other *Gentiles*, might take up the ſame Practice; and yet be no Argument for its continuance ſtill, neither does any one ſay, that I know, *That conſent of Nations is an Argument of validity, when it is nothing elſe but imitation*, and therefore the re-

Anſ. p. 11. futation of Mr. *N.* from Dr. *Taylors Duct. Dub.* lib. 2. p. 371. is very needleſs. For the Inſtituted Rite of *Circumciſion* among the *Jews*, which might be imitated by the *Gentiles*, was to ceaſe of courſe in the times of the Goſpel, when another initiating Rite, *viz.* that of *Baptiſm* was appointed to ſucceed in its Place: But *Inſtrumental Muſick* was not to ceaſe, nor to have any other Rite to ſucceed it; neither was it made uſe of at that time in the *Jewiſh* State, or *Heathen*, nor ſince in the *Chriſtian*, meerly becauſe of the *conſent of Nations for it*: But becauſe it had the Inſtitution of God at firſt, the preſcriptions of all Ages ſince; no where forbidden; and by Experience found to be a great help to Devotion, being adapted to the Tempers of Men, and to which they have a natural Inclination; wherefore it may be as uſeful and fit for the Times of the Goſpel as before; and being plainly practiſed by the generality of Nations, *Chriſtian* and *Heathen*, may without any falſe Logick be admitted as an Argument for an univerſal Practice, and for better Reaſons to be obſerved than *Circumciſion*.

The 2*d*. Argument is made uſe of in Defence of the *Organ*, needs no Vindication from the Exceptions of the *Anſwerer*; neither do I ſee an Abſurdity in ſaying, *That the inſpired Prophets introduc'd into the Church among the* Jews, *the uſe of ſuch Inſtruments as were*

Serm. p. 9. *thought fit by them, being ſo Divinely Inſpired, to raiſe the Spirit of Devotion among the People*, &c. Being ſo *Divinely Inſpired*, ſhews ſufficiently it was a Direction from God; and therefore he needed not have Carped at the Expreſſion; [*As were thought fit by them*] had he not left out the following Words, [*being ſo Divinely inſpired*]

Anſ. p. 12. But then for a ſure Retreat, he ſays, *Shew us a Command in the Goſpel, for the uſe of Organs in publick Worſhip.* So ſay the *Anabaptiſts*: *Shew us a Text to command the Baptizing of Infants in the New Teſtaments*. And a Man who Marries one too near of Kin to him, may ſay the ſame thing, *Shew me a Text in*

the

the New Teſtament againſt it. But I conceive a few Words will take off the edge of the Objection, and ſhew there is no need of a Text directly to Command either of them. For the Reaſon of a Law continuing, and that Law being no where forbidden either directly or by neceſſary Conſequence, it is ſtill in Force, and then the Conſcience is bound to the obſervation of it, according to a known Rule of the Canoniſts, *Ratio Legis eſt nexus Conſcientiæ.* This is agreeable to the Practice of the Church in thoſe ſeveral Inſtances, as well as that concerning *Inſtrumental Muſick.* The admitting Infants into the *Jewiſh Covenant* by *Circumciſion*, was a poſitive Law of the *Old Teſtament*, and for the ſame Reaſon, *Infants* not being forbidden to be admitted into the New Teſtament *Covenant* by *Baptiſm*, are as capable of receiving the *Sacrament* of *Baptiſm* now, as they were of *Circumciſion* then; the Reaſon of it being ſtill the ſame. And if this way of Arguing from Scripture by juſt and neceſſary Conſequence be not allow'd, then Infants are in a worſe Condition ſince the coming of Chriſt, then they were before; and the Goſpel Privileges are now ſtraiter and narrower to them than before, which is very abſurd to affirm. So the State of *Marriage within the Degrees and Limitations* of *Lev.* 18. *&c.* is not expreſly Commanded in the *New Teſtament*, yet is of force ſtill, and the Reaſon of it is taken from the *Old Teſtament*, becauſe it remains ſtill the ſame, the *Old Teſtament* being as much the Object of our *Faith* and *Practice* as the New; 'tis both together, and not one ſingly makes the Rule we are to walk by.

Gen. 17. 7, 9. Deut. 29. 10, 11, 12. Mat. 28. 19. Acts 2. 39.

In like manner, *Inſtrumental Muſick* in the Worſhip of God, being expreſly Commanded in the *Old Teſtament*, and not being Forbidden in the *New*, and there being ſtill the ſame Reaſon for its continuance, does ſhew the Lawfulneſs and Expediency of it now, altho' there be no expreſs Text for it in the New Teſtament. *To exact a particular Command or Precept in Scripture for a Practice of this Nature, is as reaſonable* (* ſays the Biſhop of *Cork*) *as to require a Text for having convenient Churches, or decent Places to aſſemble in, for having Seats in Churches, or Cuſhions to kneel or lean upon, or for any ſuch uſeful accommodation, and honeſt Advantage of Divine Worſhip.*

1 Chron. 15. 16. 4. 25. 6. 2 Chron. 29. 25. Pſ. 149. 3. 150. 4.

* *Duty of Singing.* p. 403.

So, if we do not allow Scripture Conſequences; * *How ſhall we prove* Women *ought to receive the* Sacrament *of the Lords Supper? or that the* Sabbath *is to be changed from the Seventh to the firſt Day of the Week*, &c.

* Mr. *Burket of Infant Baptiſm*, p. 8.

But then 'tis ſaid, *That Organs or Inſtruments of Muſick were permitted the* Jews, *for the ſake of their Weakneſs, to ſtir up their Minds to perform their external Worſhip with ſome Delight*; and for this St. *Chryſoſtom* is Quoted, and the *Author of the Queſtions and Anſwers, in* Juſtin Martyrs *Works*, for ſaying this uſe *was to Perſons in a State of Childhood, after the manner of the Law.* To the ſame effect, *Iſidore, Peluſiota, Clem. Alexand*, &c. And in the Reign of *David*, 'tis intimated, *That God ſuited ſuch means to the Infant State of the Church.* To which it may be Anſwered, That theſe Fathers do not by their Allegorizing the 150 Pſalm, argue againſt the uſe of *Inſtrumental Muſick* Abſolutely, but ſhew rather the true uſe of it is, becauſe of the Imperfection and Weakneſs of Humane Nature, and that God condeſcending to a regard of the ſame, did not only permit and allow *Inſtrumental Muſick* in his ſolemn Worſhip, but expreſly commanded it.

In Loc.

Anſ. p. 21. 22.

Anſ. p. 77.

And tho' the Command was delivered by David *and the contemporary* Prophets *to the Nation of the* Jews, *yet it is obligatory ſtill, (at leaſt by way of Direction to the Governours of the Church) in like State of Affairs, thro' all Ages and People, becauſe the Reaſons hereof are not Temporary, but likely to laſt as long as the World does.* So we may make our Appeal to what St. *Chryſoſtom* * ſays as the Reaſon of it, with which agrees *Clem. Alexandrinus* * *That it was Inſtituted and commanded rather than permitted, for the ſake of mens Weakneſs, to ſtir up their Minds to perform their external Worſhip with ſome Delight*—— And as he goes on, *For that God had a Mind to bring them to a great deal of Diligence by ſuch Allurement. For God conſidering their ſordidneſs, and Sloth and groveling Nature, contrived by this means to awaken them, mixing with the labour of Attendance the pleaſingneſs of Melody.* Much like this ſpeaks St. *Baſil*, and from ſuch Authorities as theſe it was urged, to be as uſeful under the State of Chriſtians, as of the *Jews, becauſe they have ſometimes the ſame* Dead-

* In Pſ. 150.

* Pædag. l. 2. c. 4.

Baſil Homil. in Pſ. 1. Ser. p. 9. 10.

Deadneſs and Dulneſs, and ſpiritual Indiſpoſition in the Service of God which the Jews *had, which lack to be ſhaken off. And ſince the Members of the Chriſtian Church, in the performance of their Worſhip, labour under the ſame Defects of theſe ſorts, therefore they ſtand in need of ſome ſuch Helps and Aſſiſtances to move their Affections, to raiſe their Devotion, to ſhake off their Drowſineſs, and to inſpire their Thoughts with Chearfulneſs and Zeal, with Love and Veneration, when they make their Addreſſes unto him in Prayer and Thankſgiving.*

Neither does this uſe for thoſe Reaſons, in the leaſt reflect upon the Wiſdom of our Saviour, by not injoyning of it, as it is not very handſomely inſinuated. For our *Saviour* himſelf and his *Apoſtles* did not diſallow of, nor ſpeak againſt the Practice of *Inſtrumental Muſick*, when they Communicated with the *Jews* who uſed it in the *Temple*; as certainly they would have done if they diſliked it, or thought it improper for *Chriſtian Worſhip*. Neither did the primitive *Chriſtians* declare their diſlike of it, or judge it unlawful. But the State of the Church did not admit of it at that time, when Chriſtianity was under Perſecution, not *Inſtrumental Muſick*, as the Anſwerer miſtakes me, no more than the *Jewiſh* did, when under the *Babyloniſh Captivity*, they hung up *their Harps upon the Willows*, and refuſed to Sing the Songs of *Sion in a ſtrange Land*, to thoſe who carryed them away Captives.

Anſ. p. 14. p. 83.

Anſ. p. 18.

Pſ. 137.

And 'tis no wonder, that in the primitive Times of Chriſtianity, there ſhould be a diſcontinuance of it. For we know the outward Modes and Circumſtances of Divine Worſhip, muſt give way to the exigences of the Times, and have been ever modelled and altered according to the outward State of the Church. *And this is the Reaſon, why* Inſtrumental Muſick *ſo ſlowly came into the Church, both* Jewiſh *and Chriſtian. At firſt the State of neither would admit it, when the* Jewiſh *Church arrived at a ſetled Eſtate, it came in thereto by Gods appointment: The* Chriſtian Church *remained longer under Perſecution and in an unſettled Condition; and hence it comes to paſs, that as the primitive Chriſtians took up only the moſt ſimple way of Singing, ſuch as their Condition would admit, ſo the advances to Art were more leiſurely, and came on by ſuch*

Duty of Singing. p. 464.

gradations, as Providence has given way and occasion for.

Serm. p. 15. And therefore I said, *To the* Bene esse *and Flourishing State of the Church, the use of the Organ, with Respect to the suitableness of the Times and usefulness of the Thing, does abundantly conduce.* The latter part
Anſ. p. 41. of the Sentence, the *Answerer* leaves out, and then he takes occasion most notably to descant upon his own Fancy. I shall not speak of the Fathers Allegorical Expositions of Ps. 150. without the Literal meaning sometims which the *Answerer* mentions in
p. 20, 21. 22. three Pages, because their Sentiments and Mistakes in this matter are Discoursed in the Treatise following. *Clem. Alexandrinus*, particularly is observed somewhere, to have spoken against *Church Musick*, but he does it not in pursuance of the Principles of the Christian, but of a Philosophical Religion, then in Vogue; somewhat like that of the *Quietists*, or of our *Philadelphians*, who are for a mental Religion, abstracted from all that is external or sensible.

I come now to the next Thing to be taken notice of, which is, *The Antiquity of Instrumental Musick in the Christian Church.* To say when, or by whom it was introduc'd therein at first, is not certainly known, and for that Reason it is thought to be the more Ancient and more Early received, for it being generally used in Divine Worship by *Jew* and *Gentile*, it passed insensibly into the Practice of Christians, as many other innocent Customs, in which they were bred up, ordinarily did. But to make it favour of Popery, the *Answerer* likes those Authors, who alledge it was introduced into the *Christian Church*, by Pope *Vitalian*, about the Year 656. or rather, that it may not want the *Mark of the Beast in the Revelations*, it was say the *Magdeburg Centuriators*, A. C. 666.

He is well pleased, if it can be thought to be of Popish Extraction, therefore he mentions it twice, but yet confesses, *Some think that this sort of Musick was*
Anſ. p. 17. & p. 32. *not of so early an use in the Christian Church.* 'Tis no great matter who is of this Opinion, but there be Authors of good Credit, who make it to be of a much ancienter use by several Centuries of Years. The pre-
* Dr. *Battel* in his Ser- sent *Subdean* * of the *Chappel Royal*, hath these words, *We may and ought to look upon it, as the necessity of*

the

the first Christians, rather than their choice, and that they had not wherewithal to be at the Charge of those Aids and Ornaments to their Religious Worship, rather than that they witheld the Expence because they thought it unlawful, or unbecoming their Assemblies.

mon of the Lawfulness and Expediency of Church musick, p. 9.

For no sooner did the Church *begin to Flourish but they grew into Use, and Esteem: And we read of St.* Ambrose *who lived about the latter end of the* 4th Century * *soon after* Constantines *Time, that he joyned Instruments of Musick with the publick Service in the Cathedral Church of* Millan, *where he was then Bishop; which Example of his was so well approved of, that by degrees it became the general Practice of other Churches thereabout, and has since obtained in almost all the Christian World besides.*

* *A. C.* 373.

Others have referred this to another Cause, namely that as Inspiration in singing Psalms. (which was doubtless an extraordinary Gift common to the primitive Christians) began to cease, Instruments and Skill were brought in in its Room, even as Learning and ordinary Means took place instead of those extraordinary Gifts.

The Bishop of *Cork* * says St. *Ambrose* took up a more *Artificial and Melodious way of Singing from the* Easterlings. And *Daniel* 3. 5. will inform us, that the *Eastern* Practice, *had the Sound of the Cornet, Flute, Harp, Sackbut, Psaltery, Dulcimer and all kinds of Musick* in the Worship of their Idol Gods.

* Chap. 2. P. 298.

In the time of St. *Ambrose* Flourished St. *Basil* and St. *Chrysostom*; who both mention the use of *Instrumental Musick* as Advantages to the Weak in Devotion, regarding humane Infirmity. And St. *Augustine* being a Contemporary of St. *Ambrose*, and who as some say, joyned with him in Composing the *Te Deum*, which at this Day is Sung in our Churches, might in all probability, be so much moved, as he says * he was with the melodius *Hymns* in the Church, of St. *Ambroses* * Composing and Improvement.

* Lib. Conf. 9. c. 6.

* 'Tis said he Composed 37 or more. And St. *Hilary* S. *Gregory* and St. *Bernard* did Compose many others for the Service of the Church.

Justin Martyr, or whoever was the Author of the famous *Questions and Answers* Bound up with his Works, Quoted by * *Scaliger* and † *Eusebius*, mentions the use of *Instrumental Musick* in the Church for the same Reason, which St. *Chrysostom* and St. *Basil* did before; which Book is confessed by all to be very Antient, and to be Writ, some say in the 4th *Century*, the Bishop of *Cork* says in the beginning of the

* De emend. Temp. l. 7. p. 684.

† Hist. Eccles. l. 2 c. 7. H. *Isid.* Pelus. l. 1. c. 90.

3d.

3d. These Authorities must needs shew, That *Instrumental Musick* was much earlier in the Churches Service, than Pope *Vitalianes* Time, and so could not by introduc'd by him.

However, 'tis not to be expected we should find this Religious use in the very primitive Times: But that can be no Objection against such an use of them now, for Christianity was not got then to that Height and Grandeur as to admit of such an Ornament, and we need not stand much upon the early Use of it, since its sober use, is of so great an Advantage in Christian Assemblies, now the Art is brought to a greater Perfection than formerly. And since some Men of great Estates are at a vast Charge to adorn their Houses, and to have the helps of Musick for civil Purposes, it is somewhat unreasonable they should judge the Expence Burdensome in Sacred ones.

Whensoever, or by whomsoever this Advantage was at first Introduced into the *Christian Church*, and made use of *inter Sacra*, it was certainly done out of a great deal of Wisdom, Zeal and Devotion. And they did therein, but that for which they had so good a President as *David*, who did the like in the *Jewish* Church, and what greatly tends to *Edification*.

For Musick may be such, and of that Efficacy, as to carry the Mind as it were into Extasies, filling it with Heavenly joy for the Time, and in a manner severing it from the Body, (as says our judicious Mr. *Hooker*) *The Harmony of Sounds, if we lay aside the Consideration of Ditty and Matter framed in due sort and carryed from the Ear to the spiritual Faculties of our Souls is by a native Puissance and Efficacy, greatly available to bring to a perfect Temper whatsoever is there troubled, apt as well to quicken the Spirits, as to allay that which is too eager, soveraign against Melancholy and Despair, forcible to draw out Tears of Devotion. The Prophet* David, *having therefore singular Knowledge not in Poetry alone but in Musick also, judged them both to be most necessary for the House of God, and left behind him to that purpose, a number of Divinely Indited Poems, and farther added Melody both* Vocal and Instrumental, *for the raising up Mens Heart, and sweetning their Affections towards God,* &c.

Eccl. Pol. c. 5. p. 37.

And

And why may it not be ſtill an Ornament to Gods Service, and an Help to our Devotion, while it makes our Church an Emblem of the Heavenly Quire, which is repreſented as Praiſing God after this manner, compare *Rev.* 14. 2, 3, with 1 *Chron.* 16. 5, 42. It cannot be preſumed we ſhould have read in holy Writ of *Citharists* and *Harpers in Heaven*, if ſuch *Inſtruments* of *Muſick* were offenſive to God on Earth; or ſay there is no *Muſick in Heaven*: Yet as one well obſerves, there is a kind of *Heaven in Muſick*, and ſuch as raiſeth the Soul to Angelical Exaltations.

If the Temple Worſhip, (ſays the Reverend Dean of St. *Pauls* ſpeaking of *Iſaiahs Viſion* juſt before) *be a fit precedent for the Worſhip of* Angels, *why may it not be a precedent for the Worſhip of* Chriſtians, *whoſe Worſhip as pure and as ſpiritual as it is, falls vaſtly ſhort of Angelical Worſhip* &c. Serm. *Nov.* 22. 1699. p. 12. *Iſ.* 6. 1, 2, 3.

But yet obſerve what he ſaid before; *Muſick whatever it be, or how well ſoever performed, is of no uſe or value in Religion, but as it ſerves the true ends of Devotion* —— And again, *All true Chriſtian Worſhip, whatever the Externals of it are, is the Worſhip of the Mind and Spirit. It is the Mind only that can praiſe God, tho' the Tongue muſt Sing his Praiſes. The beſt Compoſed Hymns, the moſt Muſical Inſtruments, the moſt Charming Voices, are but Lifeleſs, mechanical Sounds, till they are animated and inſpired by the Devotion of the Heart* —— *As far as the Harmony of Voices, or* Muſical Inſtruments, *ſerve this end of moving the Affections of the Mind towards God; they are excellent Helps to Devotion; and it is only their ſubſerviency to the Devotion of the Mind which gives them any value, or allows them any place in Religious Worſhip.* p. 4. &c.

So that we may ſpeak againſt *Vocal*, as well as *Inſtrumental Muſick* in the Service of God, if it does not help us in Devotion. And 'tis but a fooliſh Fancy to think, that *Organical Muſick* is a part of *Popery*, for it is no more ſuch, than *Singing* is.

And, notwithſtanding the Scoffs and Reflections are made on the Men of that Imployment, by the Enemies of *Church Muſick*, we are told, that * *Robert Teſtwood*, and *John Macbeck*, two Singing-men at *Windſor*, were as early Proteſtants as any; and as conſtant and hearty in the Reformation. The one ſuffered Martyr-

* Dr. *Burnets* Hiſt. of the Reformation, pt. 1. p. 326.

Fox's *Acts and Monuments.* p. 1104. 2. 60. p. 1107. 2. 70.

Martyrdom for it, and the other was Condemned to be Burnt, but obtained his Pardon, for his great Induſtry and Ingeniouſneſs, in being the firſt who Compoſed an *Engliſh-Concordance.*

Having now given ſome Account of the early uſe of *Inſtrumental Muſick* in the Chriſtian Churches, and ſhewn, That it can neither be *Popiſh* nor *Jewiſh*, tho' uſed in the *Jewiſh* and *Popiſh* Worſhip. It was uſed in the Chriſtian Church, before Popery had corrupted it, and before the Reformation, and ſince, in almoſt all Nations and Countries. It came firſt into the *Temple Worſhip* by Divine Inſtitution, and into the *Chriſtian Church*, upon juſt and reaſonable Grounds; as being a proper Help to Devotion, and a great Ornament to Chriſtian Worſhip. It was no part of the *Moſaical Law*, to be abrogated by the coming of our Saviour. It is very advantageous for the ſtirring up the Affections, and raiſing in the People a more Heavenly Temper of Mind, when they are about the Sacred Offices of *Prayer and Praiſe to Almighty God.* It will ſtrike a Reverence and Awe upon their Spirits, and keep their Minds in a grave and ſerious Temper. It will both raiſe and calm our Paſſions as occaſion require. *True Devotional Muſick, will excite or lighten our Devotional Paſſions, why then ſhould any Man think it improper for the Worſhip of God?* &c.

Dr. *Sherlocks* Serm. p. 7.

* Homily in Pſ. 150.

* St. *Cryſoſtom* is of Opinion, *That* Organs *or* Inſtruments of Muſick, *were to ſtir up mens Minds to perform their external Worſhip with ſome Delight.*

In the Old Teſtament it ſerved to ſtir up the Spirit of Prophecy, as in the Caſe of *Saul, when the Prophets came down from the high Place, with a Pſaltery, and a Tabret, and a Pipe, and an Harp before them and they Propheſied.* i. e. *Their Minds* (ſays the Biſhop of *Cork*) *being hereby quickned, and their Intention raiſed towards God,* the inſpired Principle *in them began to move in the Divine praiſe. It is remarkable, That* Inſtrumental Muſick *alone is there made uſe of, as a means to awaken their* Inſpired Souls, *&c.*

1 *Sam.* 10. v. 5.

Where you find that *Learned Man*, makes uſe of the ſame Expreſſion in a manner, which is ſo much Carped at by the *Anſwerer*, when alſo to raiſe the greater Cavil, he makes a notable Remark of falſe Grammar, of [*theſe*] inſtead of [*this*] But 'tis to be obſerved

p. 59.

observed, he first leaves out the remote Antecedent, *viz. Instruments of Musick*, to which *these* in the Sentence plainly refers. So also to shew his Criticisms, he finds Fault with this Expression, in the use of *Instrumental Musick*, that it will regulate *untuneable Voices*, for the same Reason he may excuse *the unprofitable Servant in the Gospel*. But this is trifling with a Word. p. 50.

Notwithstanding, there be many other uses of *Instrumental Musick*, which it might be proper to mention here; for, it singly, and without Voices or Psalms joyned thereto, served for raising the Soul towards God, for quickning tumultuous Passions, and begetting a Sedate, Serious Temper, fit to receive Divine Impressions, as in the Case of *Elisha*, being consulted by the wicked King *Jeboram*, who being discomposed thereat, and afterwards importuned by *him and Jehoshaphat* together, he changed his Mind, and for the Composing it, when disturbed with Passion; said, *But now bring me a Minstrel, and it came to pass when the Minstrel plaid, that the hand of the Lord came upon him:* i. e. The Spirit of Prophesie, or the inspired Principle of his Soul was stirred up in him. *Josephus* says, *being Inspired at the Voice of the Musick:* He directs a miraculous Course for their Relief, on which Words, the Learned *Munster* thus speaks * *Bring me a Musician, who by the sweetness of his Instrument may remove this perturbation of Mind, and appease these tumultuous Thoughts of mine, which suffer not the Spirit of Prophesie to move in me.* This is directly contrary to what the *Answerer* has thought fit to deliver as his Opinion, p. 59. where he flatly denys, *That Instrumental Musick in the alledged Case, was made use of to stir up the Spirit of Prophesie in the person mentioned.* 2 *Kin.* 3. 13. v. 15.

* *Afferte mihi Psalter, qui Sc. Instrumenti Melodiâ Auferat perturbationem animi & tumultuarios in me sedat Cogitationes quæ Prophetiæ non admittunt Spiritum.*

At other Times, it generally served for the raising of mens Affections in the Service of God, for the quickning of Devotion, and preparing their Minds for it, as now it is used in the *Christian Churches*, Protestant and Popish, Foreign and Domestick. 'Tis much abused in the Popish Churches, but regulated by the Reformation in the Protestant. And if we will be but consistent with our selves, the regulating this and other Abuses, is the proper end of Reformation, and not quite to abolish the use of it, because it has been

been abuſed, if ſo, I wonder what we ſhould retain.

Luthers Opinion was doubtleſs for *Inſtrumental Muſick*, but he did not expreſly declare for it, at that very juncture, when he began to ſeparate from the Church of *Rome*, and wrote his *Formula Miſſ. & Commun. pro Eccleſia* Wittenberg, becauſe he was not then clear, what in ſuch outward Decencies he would have ſettled,

But he then profeſſes, *He never deſigned to aboliſh the whole order of Worſhip then in uſe in the* Roman *Church, but to purge it from the vile Additions, with which it was Corrupted, and to ſhew its Godly uſe*—

'Tis very plain in that Treatiſe, he never deſign'd to Condemn *Church Muſick*, and *Organs*, but as they were abuſed by the Papiſts, for he allows much more of *Muſick* in the Communion Service than we do; tho' not ſo much as the Papiſts uſe.

Anſ. p. 33. And whereas the *Anſwerer* ſays, *He is inclined to believe, that he never approved, but diſliked it.* The Reaſon of which is, from his Quoting *H. Eckard*, who was one of his Followers, and Superintendant of the Church of *Schwatzburg*, for ſaying, * *That Luther numbers* Inſtrumental Muſick *amongſt the Badges of* Baal, which looks as if he was no Friend to this ſort of Muſick, But had he Quoted this Diſciple of *Luthers* more fairly in this matter, and not left out what follows. I am inclined to believe, he might have been of another Opinion. For, *Luther* having reckoned up a large Catalogue of Abuſes in the *Communion Service*, &c. calls *Churches*, and *Altars*, and *Fonts*, and *Chalices*, and *Organs*, &c. *The Enſigns of* Baal. But upon what account? he does not call them ſimply ſo, *Sed ſi ſingularis aliquis Cultus illis affingatur*: But if there be any ſingular Worſhip aſcribed to them, this quite alters the Caſe, and for the ſame Reaſon, he may ſpeak againſt *Churches*, *Altars*, *Fonts*, &c. as well as againſt *Organs*, and ſo would any one, ſhould they be made Idols of, and not as we ſay, only Utenſils for the more orderly, comely and Devout Worſhipping of God. To which I will add what *Sethus Calviſius* Quotes him for in *Epiſt. ad. Senſelium Muſicum. Planè judico, nec pudet aſſerere*

Bp. of *Cork* p. 434. *poſt Theologiam eſſe nullam Artem quæ poſſit Muſicæ æquari.*

* In his *Faſciculus Controvers Theol.*

So

So for *Calvins* inconſiſtency in this matter, 'Tis apparent, that he ſometimes ſpeaks favourably for it, when he ſays * *He doubted not at all, but the* Chriſtians *from the very beginning, imitated the* Jewiſh *Cuſtom in ſinging* Pſalms. Now that we know was with *Inſtruments*. And in his Comment on *Col.* 3, he ſays, ‡ *That it is the nature of a* Pſalm, *That in the Singing thereof ſome* Muſical Inſtuments *be joyned with the Voice.*

* Com. in 1 *Cor.* 14.

‡ *Pſalmus eſt in quo Concinendo, adhibetur Muſicum aliquod Inſtrumentum præter Linguam.*

At other times he ſpeaks againſt it, and reckons *Inſtrumental Muſick*, among the number of the Legal Ceremonies introduc'd into the Chriſtian Church, thro' inconſiderate Zeal, &c. This certainly is an inconſiſtency with himſelf. And from his Temper and Practice, it may without Contempt be truly ſaid, That he was a Man of an intemperate Heat and Paſſion, however great he was, as to his Learning and Zeal, in carrying on the work of the Reformation.

Comment. in. *Pſ.* 33.2

And notwithſtanding his Opinion, the primitive Chriſtians in the main were of another, and did not think *Inſtrumental Muſick* peculiar to the *Jewiſh* Ceremony, and ſo might well be revived under Chriſtianity.

Now the Followers of *Luther* and *Calvin*, who in all probability, may be ſuppoſed to underſtand their Maſters meaning beſt, have the general uſe of *Inſtrumental Muſick* in their eſtabliſhed Churches, as in *Germany*, *Poland*, *Sweedland*, *Denmark*, *Switzerland*, *Holland*, and others of the *Helvetick Confeſſion*; as well as in *England*.

And tho' it cannot be ſuppoſed, that every Pariſh Church in thoſe Countries, ſhould be able to have ſo great an Advantage in the Worſhip of God; yet their Approbation and Deſire of it, is ſufficiently ſhewn by their union with the chief Towns and Cities, where in their reſpective Countries, their Abilities are great to procure it. ‡ Mr. *Durel* ſays, The Reformed *Hungarian* and *Tranſilvanian* Churches have them; and likewiſe *Trumpets* ſounding at the Church-Doors.

‡ *View of the Government*, &c. p. 39.

If they have not in thoſe in *Piedmont* and *France*, the Reaſon of it is plainly their Unhappineſs. to be ſuppreſſed and kept under by the Papal Power.

This is flatly denyed by the *Anſ.* p. 43.

That it is not in *Scotland*, is no more to be wondered at now, than that it was not in *England* in the long Rebellion; none, I ſuppoſe will take a Preſident from them

them in Devotion, who have now a third time since the Reformation cast off almost all Decencies in Divine Worship, and for about ten Years last past, have changed their Glory, from being a well ordered uniform Christian Church, according to the Primitive and Apostolical Pattern, into the Novelty of a National Conventicle. They have not 'tis true, like the ‡ *French Nimrod*, Dragooned the Episcopal established Church into a Non conformity, but they have done almost as bad ‡

‡Answ. p. 37.

‡ See *Ravil. Redivivus.* Letters from the Borders.

But that new Establishment, to solve a present exigence of State, is never designed, or like to stand long, being Built upon a bad Foundation: And I have been credibly Informed; tho' the *Cameronian* Party have carried the Day, and got Presbytery to be for the present, in the Nature of an Establishment; yet throughout the whole Kingdom, there is but one in five approves of it, or one in three is a Presbyterian; and among the civilized Parts of it, not one in ten; and of Persons of the best Quality and Education, not one in thirteen ‡ I shall conclude this Digression, in the Words of *Diodate* to that Assembly of Divines at *Westminster*; when they had done the same thing in *England*, and desired his Opinion of it. *What a sad Spectacle is it to see that Church trodden under Feet! An horrid thing ye have done, and never before heard of amongst the Reformed Churches! We are struck with Horrour at the change of the glorious Face of that Church! May God restore it to its high Estate and pitch of Holiness and Glory again.* And give true Repentance to the Abettors and Promoters of that Change which is so Monstrously for the worse, that they may in time make what Satisfaction and Restitution they can; tho' not fully, yet to the utmost of their Power, for the manifold Injuries they have done.

‡ See the Judgment of the Foreign Reformed *&c.* in a Letter to a Member of the House of Commons, p. 46.

p. 43.

And tho' I must confess, I am not of Age enough to remember the Transactions of those Times in *England*, which the *Answer* says, go to the Tune of *Forty one*; yet I utterly deny any falsity in the Paragraph of the Sermon, p. 16. relating the Miseries of them; some of which I have felt: My much Honoured ‡ Father being forced to remove his Family seven Times, because of that unnatural War, his *Sequestrators* threatning to throw his Children out into the High-way: But, being all now

‡ The Reverend Mr. *Richard Newte* Rector of *Tiverton.*

gone

gone to their proper Place, without making a ſuitable Repentance, or offering a Satisfaction, I ſhall leave them to Judgment, without mentioning their infamous Names.

And to return, I know not what Reaſon, the *Anſwerer* has, for ſaying, *That all the Reformed Churches in* Germany, *Worſhip God without Organs.* Anſ. p. 43.

Many of them 'tis true, are ſo ſuppreſſed and kept under, that they can no more have the benefit of them, than they can of the *Hierarchy*; nor than the *French Proteſtants* could of both, before they were unmercifully Baniſhed out of the Kingdom: But theſe are in the Churches at *Hamburg*, *Munſter*, *Heſſen*, *Caſſel*, *Dort*, *Heidelberg*, and ſeveral other great Places, where Peoples Abilities, and their Governours will give them leave. So likewiſe they be in *Helvetia*, as at *Baſil Bern*, &c. But that they ſhould be in the *Greek Churches* is much, ſince they are generally very Poor; for which Reaſon, in the *Eaſtern Aſiatick*, they cannot be expected, becauſe they are much Poorer. Durels *View*, &c. p. 38, 39.

I will not here omit, what my * Author ſpeaks of *Zanchy* particularly, (becauſe he is Quoted by the *Anſwerer*, againſt this ſort of *Church-Muſick*) and *Diodate*, two Followers of *Calvin*. The former ſays, * *Manifold and great is the uſe of this* Muſick. I. *That the Glory of God may thereby be made more Illuſtrious and Auguſt*, II. *The Mind of Man is after a marvelous ſort affected therewith.* III. *Our Heart being by this Muſick made the more chearful, the Grace of God dwelling in us, is ſtirred up.* * Bp. of *Cork*. Anſ. p. 56. * On *Col.* 3. 16. *Multiplex & Magnus eſt uſus ca*, &c.

The ſame is the Judgment of *Diodate*; and many of the later *Calviniſts*, who, tho' it was the Fate of ſome of them, to be neceſſitated to be without Organs in their Churches, have declared their Deſire of them. And from this conſent of their Doctors, undoubtedly it is, That *Organs* are at this Day in uſe in moſt Places of the *Belgick* Churches, and long Time have been, is as evident by the Decrees of their *Synods*, forbidding this uſe of them upon Political and Common occaſions, out of Divine Worſhip, and Commanding they ſhould ſound

nothing but Psalms and the Praises of God. And not only they, but several of the Pastors of the Reformed *French* Churches, who live in Places where they can conveniently have *Organs*, have also introduc'd them, as the worthy * Dr. *Durel* testifies touching the Reverend *Rochfort*, Pastor of the *French* Church at *Roterdam*, and others.

* *Vind Eccles. Angl.* c. 27.

Anſ. p. 43. And now with what Confidence can the *Answerer* say, That the *Hungarian*, *Transilvanian*, *Helvetian*, and all the Reformed Churches in *Germany*, are those that Worship God without the use of *Organs*? When the direct contrary is as notoriously evident, as any thing can be. So true

Serm. p. 16. it is, *That all the best established Churches in the whole Christian World do concur with us herein, who are of Ability to make so great provision for the better carrying on the Worship of God in the Assemblies of his People.* That except our *Dissenting Congregations*, and their Brethren in *Scotland*, there is scarce any where any considerable Number of Christians Dissent from us, so as not to approve of *Instrumental Musick* in their Devotion, tho many be so unhappy as not to have it.

But now our Adversaries being pressed with this plain matter of Fact, cannot with any Colour of Truth, deny the frequent use of them in the Churches under the *Helvetick*, as well as others of the *Auspurg* Confession, (which *Calvin* Signed as well as *Luther*, tho' they would make the Distance between them, to be ir-reconcilably great) they would seek to evade the chief Design and Use of

Anſ. p. 37. them, by saying, *That altho' the* Dutch *have Organs in their Churches; yet they pretend not* (as the Author of the Sermon does) *That they are to exalt their Devotion, and the more to excite their Affections; but they use them to Regulate the Voices of the People, and to direct them in the Tune of the Psalm they are to Sing.*

In Answer to which three things, will evidence the quite contrary to be true. I. *Ex Confesso*, he

Anſ. p. 57. grants in the Case of *Elisha*, *This sort of Musick was enjoyned then for the quickning of Devotion*, And again, *Instrumental Musick was Commanded by God*

God then, and Bleſſed for the exciting of Mens Affections in his Service, now if ſo, 'tis very abſurd to turn off the ſtreſs of the Argument upon the *Divine Command* as he does there, whereas, 'tis as clear as the Sun, That the quickning of Mens Devotion, was by the means, and therefore the Deſign of *Inſtrumental Muſick*, and not by the *Divine Command* which enjoyns it.

II. The Nature of the thing is always the ſame, if it had that Efficacy under the Law, to quicken and excite Mens Affections in Devotion, as 'tis certain it had, and for that Reaſon was enjoyned by the *Divine Command*, it has not altered its Nature ſince. And tho' it be granted, there is no expreſs Command for it now, while there is none againſt it, and the Reaſon and Uſe of the thing ſtill continuing, it may very well be allow'd and approved of, as ſerviceable for the ſame end.

But III. matter of Fact is directly againſt this Allegation of the *Anſwerer*. For, to ſhew that the Deſign of the Organ in the *Dutch* Churches, is to raiſe Mens Minds, and to quicken their Affections for Devotion, and not ſolely to regulate the Voices of the People, and to direct them in the Tune of the Pſalm. It is notoriouoy manifeſt, as I have an Account from ſome who have Lived and Converſed among the *Dutch*, and their Neighbours for ſeveral Years, and found it to be their Practice. For the *Organs* to Play their *Voluntaries* for an Hour commonly before the Service begins, and while the Congregation is filling; and then afterwards when the *Organ* ſtops, the People Sing a Pſalm, and the *Organ* does not Play all that while, to regulate their Voices, but did before to raiſe their Affections, and to chear their Minds for Devotion: This is done particularly at the *Hague*, at *Amſterdam*, at *Hambourg*, &c. At *Heſſen*, *they have a peculiar kind of alternation in Singing their Pſalms. The* Precentor, *or Maſter of the Muſick with his Scholars, who are like our Singing-Boys and Choriſters, Sing out the firſt Verſe, with all the People, then the* Organs *Play the ſecond. The* Muſicians

Dr. *Durel* informsus, p. 38.

ans and People *ſing the Third Verſe as the Firſt, the Organs Play the Fourth as the Second, Some ſuch way they have at* Bremen, Caſſel, *&c.*

In many of the *Dutch Churches*, for the Reaſons aforeſaid, is the Muſick upon their Bells, where they have Forty or Fifty in a Steeple, upon which they play ſome taking ravſhing Tunes for an Hour or more together, before the Church Service begins; not ſo much for the calling the People together to their Devotion, becauſe they are to be heard but a little way, being ſmall and well tuned for variety of Parts, to play ſeveral Leſſons upon, according to the occaſions of the Solemnity and the Seaſons of the Year; but the better to fit them for their Devotion, and to ſtrike a reverential awe upon them when they come to Church, to raiſe the Paſſions of Joy or Grief, to enliven their Minds when dull and heavy, and to compoſe them when vain and roving, *&c.*

Next he ſays, *It deſerves Conſideration, That Organs were introduced into the Dutch Churches by ſome Magiſtrates againſt the conſent of the Miniſters.* If ſo, they ſhewed a better regard to the welfare of the Churches than the Miniſters did, and deſerve Commendation for it. But the *Dutch* Magiſtrates having Sacrilegiouſly deprived them of their Tythes and other Eccleſiaſtical dues, which by an unalienable Right do belong to the Miniſters, and inſtead thereof give them a Penſion, as ſo many Itinerant Exciſe-men; it is no wonder that they uſurp their Privilege and Authority too, and denying them the *Hierarchy*, they may as well uſurp their Office and Preach by turns themſelves. This methinks ſhould be more befitting their State and Religion, becauſe they would get moſt by it, and be much better than like ſome greedy and cloſe *Impropriators* among our ſelves, to the great ſhame of Chriſtianity, take away the *Tythes and Church-Lands* from the *Miniſters*, Originally dedicated to the Service of *Gods Church* and inſtead thereof leave only a *Poor Vicaridge*, or ſome inconſiderable ſtipend to a Curate to bear the Burden of the place, perhaps in Labour and Taxes, which brings into my Mind a Story of a certain Prieſt in *Germany*, who having ſuffered the like

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uſage from his Superiours, that had by degrees ſo curtail'd the Revenues of his Place, and not left a competency for his Maintenance was forced to exerciſe the mean Trade of a *Cobler* all the Week for Bread and to Preach in a noted Church there on Sundays for Conſcience ſake.

I need not now, as the *Anſwer* would lead me, no more prove the *Diſcipline* of the *Church of England* exceeds that of the *French Proteſtant Churches, the Dutch, Scot's*, &c. than I need prove the Sun ſhines at Noon Day. And then touching *the holineſs of its Members in Life and Converſation.* He ſeems very partial by inſinuating as if the vaſt number *of Debauched, Profane and Atheiſtical Sots*, were of that Communion, and not among the Diſſenters. Truly theſe are a great Scandal to any Party whatſoever, who profeſs ſo holy a Religion as the *Chriſtian*: And I believe all Parties among us need a great Reformation on that account, and have too little cauſe to upbraid each other. But yet I knew a very noted old *Non-conformiſt* Preacher in the *Weſt*, who having ſufficiently experienced the Practices of his own Party for a long time, did, ſome ſhort time before his Death, adviſe his Children rather to truſt a Church of *England* Man in Dealing than a Diſſenter from it. Anſ. p. 39.

The preceding Diſcourſe I ſuppoſe ſufficiently Vindicates the Sermon from the Exceptions of the *Anonymous Letter* written againſt it. I have anſwered the main Objections in the Argumentative part, and rectified ſeveral Miſrepreſentations and partial Quotations which are found therein. Should I have followed the *Anſwerer* in all his Excurſions and needleſs Repetitions, I ſhould have drawn this Reply to a much greater length; I fear it is too long already. The Arguments and Authorities I have brought together, do I hope, abundantly juſtifie the *Lawfulneſs of Inſtrumental Muſick in Divine Offices* to all unprejudiced Readers, and for others 'tis in vain to go about to perſwade.

And if my Adverſary *cannot cloſe with the judgment of his beloved Mr.* Baxter *in this Matter* (who offers the ſame Arguments I do, *but with more* As he ſays Anſ. p. 43.

Strength he ſays, p. 12. But why with more Strength? Had he ſpoken theſe things it might have been perhaps with a greater Tone; but ſurely the reaſon is the ſame when fairly quoted, and at large in the very ſame Words) I cannot ſuppoſe he will cloſe with the Judgment of ſuch *great Worthies of our Church, as the Judicious Mr.* Hooker, *Dr.* Hammond, *Biſhop* Stillingfleet, *Biſhop* Wetenhall, *Dr.* Comber, *&c.* quoted by the *Author* whoſe Authorities and Opinions he thought not fit to take any notice of. But by ſome means or other, the Separation muſt be kept up, and beſure there will never be wanting pretences enough for that purpoſe.

The forth & following verſes of that *Pſal.* are directed to the Gentiles, to all People in the Chriſtian Church.

To which I ſhall ſubjoin what Dr. *Comber* ſays in his Comment on *Pſalm* 98. *Since the Glory of God is manifeſted to all Lands, they ought all to join in Praiſing his holy Name, and that by all due means which may expreſs an hearty Joy, particularly by all ſorts of Muſick, by* ſtringed Inſtruments, and Voices, and by Wind Inſtruments alſo; *for Muſick is the Gift of God, and tends not only to expreſs but to beget the Affection of Joy; it doth compoſe the Thoughts, calm the Mind, and put the Soul into a poſture of grateful ſeriouſneſs, and therefore we ſhall find it of as early uſe in divine Worſhip as any where elſe; and ſince all Ages have uſed it ſo, we may uſe it in more ſolemn Places, and on more extraordinary Occaſions without juſt offence to any unprejudiced Perſons, eſpecially being Commanded in this and other places of Holy Scriptures.*

In his Conſiderations touching the Liturgy of the Church of *England*, p. 55.

And alſo the Judgment of Dr. *Gauden* Biſhop of *Exon. I know*, ſays that Reverend Prelate, * *ſome have been more at diſcord with the Liturgy, becauſe they find in Cathedrals, and other great Churches, the uſe of* Muſick both Vocal and Organical, *have been applied to ſome parts of it; which certainly is as lawful as any* Meeter, Plalmody, Hymnology, or ſinging to Tunes; *which was never queſtioned by learned and godly Men for lawful in the Worſhip of God, publick or private, eſpecially that of Praiſing and giving Thanks: Nay, there is no ſcruple but that even in Prayer, and the deepeſt notes of that,* viz. *Penitentials, both Muſick of Voice and Inſtruments may be ſo gravely and*

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ſolemnly applied, as may very much fit the temper of Mens Spirits, and the Spirits of that Duty; when either ſad and ſolemn with Grief, or chearful and exalted with Joy: Who doubts but David *and the whole Church of the Jews ſerved God in* Spirit and in Truth, *amidſt thoſe Joyful and Harmonious Noiſes, they uſed with Singers and Muſical Inſtruments? The Gift and uſe of Muſick is ſo ſweet, ſo Angelical, ſo Heavenly and Divine, that it is pitty God ſhould not have the Glory and Honour of it in his Service, and the Church an holy Comfortable uſe of it. That ſuch an Orient Pearl may not be uſed only in civil Conventions, or abuſed in wontan Carols and vain Effuſions, which is to put a Jewel in a Swines Snout: Certainly the Chriſtian Church hath more cauſe to rejoice than the Jews had, and we ſee the Angels at Chriſts Nativity began the Church Muſick with the heavenly Quire.* And having given his Judgment for ſome diſcreet Regulations of Church-Muſick in the next Paragraph, he concludes, *It was only fit for thoſe Mens rudeneſs to abandon Church-Muſick, who intended to fill all things with the Alarms of War and Cries of Confuſion.*

But in requital for the Citation of Mr. *Baxter* and the *Aſſembly of Divines* for Inſtrumental Muſick, he brings two Church-men *directly againſt it*, as he ſays. The one Mr. *Maxwel a Scotiſh Divine*, and the other *Biſhop Taylor*. I have not ſeen the Book * he quotes of Mr. *Maxwell*, and ſo can ſay but little to it; only I cannot imagine what thoſe *Reformed Divines are which he agrees with*, that ſhould ſay, *Inſtrumental Muſick is neither a help to, nor a part of Divine or Eccleſiaſtical Worſhip.* For I am ſure, I have Impartially ſhewn in the foregoing Diſcourſe the moſt eminent and learned Reformed *Divines* both Foreign and Domeſtick to be of another Opinion, and therefore I may doubt of the fairneſs of the Quotation; or well ſuppoſe, without prejudice to the Subject in Hand, that every individual Perſon of Note and Learning, may not have the ſame Sentiments and good Opinion of it which the generality have.

Anſ. p. 49. Entitled the Excellency of the *Ch. of England* above that of *Geneva*.

And as for *Biſhop Taylor*, * He is *not directly againſt it*, becauſe he allows *Inſtrumental Muſick may*

* Duct. Dub. l. 3. p. 670. Fourth Edition,

add ſome little advantages to Singing, and at the ſame Page ſays, *I cannot Condemn it, if it be uſed as an help to Pſalmody.* (But then indeed he ſays) *It is more apt to change Religion into Air and Fancies*, &c. *i. e.* When it is not uſed as it ought to be, and therefore againſt the abuſe of Church Muſick, and in preferring that of the Voice before Inſtruments, which moſt People doubtleſs do; he finds fault *when it is made ſo acurate and curious that none can join in it but Muſicians, who do not ſing and expreſs the Words ſo plainly, that they which Hear do underſtand and by this means the greateſt benefit and uſe of Edification is loſt.*

I ſhall not enlarge this Diſcourſe by bringing more Authorities in Juſtification of the lawfulneſs of *Inſtrumental Muſick* in Chriſtian Worſhip. And I think there needs nothing more be ſaid in Vindication of the uſes and advantages of it; For I do not find what is written againſt thoſe mentioned in the *Sermon* do at all leſſen their Expediency. Neither ſhall I need farther to trouble my ſelf with Anſwers to the Objections, which I alſo there mentioned, as commonly brought againſt Church Muſick.

Non habet Deum Patrem qui non habet Eccleſiam Matrem. Cypr.

But in Vindication of this Practiſe of our Holy Mother the, Church of *England*, from thoſe Four popular Objections which are made againſt it by the * *Anſwerer*. I ſhall give a brief, and I hope a full and ſatisfactory Reply, and ſo conclude.

* Anſ. p. 82, 83, & 84.

One of theſe we are Threatned with before, and here at firſt reading being propoſed with an Air of Confidence in an Argumentive way, may deceive the unwary Reader, if he takes them upon Truſt; but when examined into, will be found to be very fallacious, and to carry more of Popularity than Truth and Weight in them.

Obj. I.

The *Iſt.* of them is, *That the uſe of* Organs *in Chriſtian Aſſemblies for Divine Worſhip, is Condemned as unlawful by the Book of* Homilies. Now that it is ſo, is ſo far from *being moſt plain*, as he ſays, p. 82. That ſcarce any thing can be plainer to

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any one that heedfully reads that Homily *of the Time and Place of Prayer*, Part. II. (out of which the Objection is made) but muſt ſee the true uſe of Organs in Divine Worſhip is not at all Condemned therein; but only the great Abuſe and Superſtitious uſe of them, as ſuppoſed in the Times of Popery, againſt which the Homily is mainly bent.

This Abuſe and Superſtition, *the Church of England* is not ſufficiently Reformed from; and being ſo, as it is plainly expreſſed in the Homily, it is very evident, that the uſe of Organs among other things there mentioned, is ſo far from being Aboliſhed by the Reformation, or diſliked by the Compoſers of the Book of Homilies, that they are by the very ſame Homily, which is Quoted by our Adverſary, adjudged *Decently to be retained in the Church, as things that God is either Honoured with, or his People Edified by*, which I hope, if made good, will clearly overthrow this the moſt formidable Objection againſt the uſe of Organs in the *Church of England*.

Let us than attend the Place of the Homily, which is towards the latter end of it, and there we ſhall find, That after it has inveyed very ſeverely againſt the many *Corrupt, Superſtitious and Idolatrous Practices* in the Church Service before the Reformation; as againſt the *Images and Idols, and numbers of Altars, with an infinite number of Toys and Trifles, to make a goodly outward Shew*, &c. which it rightly accounts, *a Mocking and Blaſphemming of Gods holy Ordinance*: It comes at length to blame thoſe who refuſed to frequent the *Pariſh-Churches, becauſe they were ſcoured of ſuch Gay gazing Sights, as their groſs Fantaſie was delighted with, becauſe they ſee the falſe Religion abandoned, and the true reſtored*, This it does under the Repreſentation of a Woman thus Diſcourſing her Neighbour on that occaſion. *Alas Goſſip, what ſhall we now do at Church, ſince all the Saints are taken away, ſince all the goodly Sights we were wont to have are gone, ſince we cannot hear the like Piping, Singing, Chaunt-*

Chaunting, and Playing upon the Organs *that we could before.*

To which the Reply is, *But, (dearly beloved) we ought greatly to Rejoyce, and give God Thanks that our Churches are delivered out of all those things which displeased God so sore, and filthily defiled his holy House and his Place of Prayer.*

Where, observe, the Complaint of the Person, who refused to come to the Parish-Church, was not among other things, that there simply *was no Playing upon the Organs there,* as the *Answerer* would insinuate, but expresly that there was not the *Like* Playing upon the *Organs.* The words are; *Since we cannot hear the like Piping, Singing, Chanting, and Playing upon the Organs that we could before,* Where the Word [*Like*] being Craftily left out, the Sense and Meaning of the Homily is quite inverted. For the *Like* use of Singing, and Playing upon the Organs, most apparenrly refers to the superstitious Use, and abominable Abuse of these things, which by the *Reformation* was clearly taken away; but the Discreet and Sober use of *these* in Gods Service, was never absolutely Abolished, or ever accounted justly so to be; neither was it ever the Opinion of the *Church of England* in the Days of Q. *Elizabeth,* (or since) *That Organs in Churches are displeasing to God, and filthyly defiling his House,* as 'tis untruly mentioned by the *Answerer* in two Places.

Anſ. p. 82.

For I. In the Days of Q. *Elizabeth,* when these Homilys were Composed, and ordered to be read in Churches, it is to be Noted, that the use of the *Organ* was allowed and approved of every where; and was in most *Parish Churches* in *England,* not only in the greater Towns, but in abundance of lesser ones, in some very small Parish Churches, where either pious Benefactors, or Peoples Abilities did reach to Maintain them; and this continued so, throughout her long and happy Reign; and afterwards, in the Reigns of K. *James* I. and K. *Charles* I. which Practice is so manifest, that it cannot be denyed with any degree of Truth;

Anſ. p. 82. 83.

Truth; which certainly no body could ſuppoſe would have been, if it were the meaning of the Homily to Condemn them, and to account them as *Diſpleaſing to God, and filthily defiling his Houſe.*

II. It is alſo to be conſidered, That if we allow this Reaſoning of the *Anſwerer*, from the Homily againſt the uſe of Organs, by the ſame we muſt argue againſt Singing too, for that is expreſly mentioned with it. *Since we cannot hear the like Piping, Singing, Chaunting, and Playing upon the Organs, that we could before.* Where the ſuperſtitious and corrupt Uſe of either *Singing*, or *Playing* upon the *Organs*, is only adjudged by the Church to be taken away and not the uſe of either, or both of them to be Aboliſhed. And indeed I think not only from thence, but well nigh as much may be Objected on other accounts againſt *Vocal*, as againſt *Inſtrumental Muſick* in the Church, ſince both are equally capable of Abuſe: But yet both of them may be of excellent uſe, if Grave, Diſcreet, and Regular, and of ſingular advantage for the promoting the Praiſe of God, and the Edification of his People, when skillfully joyned together.

And then III. The Opinion of the *Church of England* is the ſame as to this matter, with what I have ſaid above, as will appear by conſulting the ſubſequent Words of the Homily, which are theſe——— *This ought we greatly to Praiſe God for, That ſuch Superſtitious and Idolatrous manners as were utterly nought and defaced Gods Glory, are utterly Aboliſhed, as they moſt juſtly deſerved: And yet, thoſe things that either God was Honoured with, or his People Edified, are decently retained, and in our Churches comelily Practiſed.*

Among which things our Church does reckon the uſe of the *Organ*, wherewith God is honoured, and his People edified, and for thoſe Reaſons, *was it decently retained, and in our Churches comelily Practiſed*, both at the Reformation, and in Q. *Elizabeths* time, when it Flouriſhed as much as ever, and ever ſince when it did. 'Tis very ſtrange now, that the Church Practice, which is ſo clear

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in this matter, ſhould be ſo ſtrangely miſconſtrued and miſrepreſented, as if it ſpake againſt the ſame thing, which it ſo decently retains and allows, and finds ſo great Benefit by.

Obj. II. His 2d. Objection is, *That if the Praiſing of God with Organs be thus Lawful in the Worſhip of God, then will it for the ſame Reaſon be Lawful to introduce other Muſical Inſtruments, in the Worſhip of God, as Harps, Trumpets,* &c. The Conſequence of which is very true; and at preſent in ſome Organs, there are ſuch *Stops*, as repreſent *Drums, Trumpets*, and divers other ſorts of *Muſick*. And where is the Fault, that ſo uſeful an Art is now much improved beyond what it has been?

* In his View of the Government & public worſhip of God &c. p. 39.

* Dr. *Durel* informs us, *That at* Heſſen *they Sing Anthems, not only with* Organs, *but with loud Inſtruments, and* Violins too. *At* Bern *they have* Cornets, *and* Sacbuts, *which Play in the Churches when they Sing the Pſalms. Upon Feſtival Days they have alſo* Trumpets *in* Hungaria *and* Tranſilvania, *which Play at the Church Door*, &c.

1 Cor. 14. 26. 40.

Aud what if our Church-Governours think fitting to introduce other Rites too? They may do ſo, keeping withing the Apoſtles general Rules of *Decency, Order*, and *Edification*, and yet not at all Act repugnant to the Nature of the Goſpel Worſhip. For theſe Modes or Circumſtances of Worſhip being variable, may be altered with reſpect to different Times and Places.

See the *Preface* to the Book of *Common-Prayer*, Writ by Bp. *Sanderſon*. And of Ceremonies, why ſome be aboliſhed & ſome retained.

But yet I will not call their Piety and Prudence in Queſtion; or be ſo uncharitable to think, they will ever ſuffer the Church Service to be burdened with ſuch a numerous Company of Ceremonies, as ſhall be rather an Hinderance than a Help to our Devotion.

Obj. III. His 3d Objection againſt *Inſtrumental Muſick*, is a *Syllogiſm*, wherein the *minor Propoſition*, upon which he lays the ſtreſs of his Argument is utterly falſe, and ſo being denyed, will let the whole fall to the ground. For, *The granting* Inſtrumental Muſick *to be the moſt proper means to quicken our Hearts, and to raiſe our Affections, and to make us the*

the more Devout in the Worſhiping of God. Will not in the leaſt impeach Chriſt and his Apoſtles of the want of Wiſdom in making proviſion for the Edification of the Church. Altho' we grant that they have not Inſtituted Inſtrumental Muſick in the Service of God, for the raiſing mens Affections, and quickning their Devotion: Aud 'tis a groſs Miſtake to ſay, *That they did Inſtitute Vocal Muſick*, as the *Anſwerer* ſuppoſes *moſt certainly they did*, and that Miſtake will deſtroy his Argument. Anſ. p. 84.

For the Inſtitution of *Vocal Muſick*, as well as *Inſtrumental*, was long before the Writing of the *New Teſtament*, and perhaps before the Writing of the *Old*. We read indeed of no particular Time, when either of them was firſt Inſtituted, tho' we may when they were firſt uſed. *Singing ſeeming to be as Ancient and Natural, as publick Worſhip.*

And *Inſtruments* muſt be owned to be helpful to Singing, where an unreaſonable Prejudice does not hinder the underſtanding. Both were in uſe before the Law was given; as the *Song of Moſes*, and the Practiſe of *Miriam* do teſtifie; but we have no Reaſon to think this was the firſt beginning of them, when the one Sung, and the other Plaid.

And both being of eternal uſe, for the raiſing of Peoples Affections, and quickning their Devotion, where conveniently they may be had; does not reflect upon the *Wiſdom* of Chriſt and his Apoſtles, or the primitive Chriſtians in not having them: But, if he will, it may upon their Poverty, and the Afflicted State of the Church in their Days, when it was conſtantly under Perſecution, this denyed thoſe Advantages in the Primitive times, which ſome Proſperous after Ages had.

The Apoſtles Admonition, *To ſpeak to one another in Pſalms and Hymns*, &c. does not exclude *Inſtruments*, but allows them where they may be had; and then they may well exalt their Af- Ephes. 6. 19. See the Criticks. *Pro-*

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pris Refertur ad Inſtrumenta, notaq; modulationes Artificioſas certis cæſuris & numeris inciſas— fections in Devotion, according to the Mind of Chriſt and his Apoſtles.

Pſalmos olim ad Harpam, h. e. Ψαλτηριον *vel* Μαγαδιν. *decantato fuiſſe. Cui rei & Patres Aſtipulantur,* Hilarius, Auguſtinus *& alij. Qui quomodo Myſticum etiam in hoc Inſtrumento quæſiverint Concentum, in Ipſorum Scriptis videre eſt.* Gualterus in Loc.

I do not here account, and I ſee no reaſon I ſhould, that Devotion conſiſts more in Singing alone, than it does with Inſtruments; neither is one more Ceremonious than the other. Devotion properly conſiſts in neither, not in the Voice or Muſick, not in ſpeaking or Singing, but in the Heart and Mind; the Affections of which are hereby raiſed, ſometimes by *Vocal* ſometimes by *Inſtrumental Muſick*, and moſt likely by both together, *when meet Inſtruments are added to make up the Harmony, the Efficacy is much greater, and to Minds in any indifferent aptitude well nigh irreſiſtible.*

Bp. of Cork P. 443.

Dr. *Sherlock.* *True devotional Muſick will excite or heighten our devotional Paſſions*; and make us more or leſs ardent and affectionate as our Souls and Tempers are diſpoſed by being more or leſs freed from or diſturbed with contrary Humors and Paſſions.

Object. 4. His Fourth and laſt Objection has little of weight in it, but becauſe he has a mind to ask the Author of the *Sermon* this Queſtion; *Whether according to the Act of Uniformity, and the Conſtitution of the Church of* England, *the particular Paſtor of a Parochial Church is allowed to introduce new Rites or Modes of Worſhip into his Pariſh Church; over and above what are appointed,* &c.

I will give him this ſhort and plain Anſwer, That I believe he has not: But then I muſt needs ſay the Queſtion is nothing to the Purpoſe, unleſs he can prove that the erecting of an Organ in a Pariſh Church where one formerly ſtood, and never was pulled down by lawful Authority, is the introducing a new Rite or Mode of Worſhip, which I believe will be an hard task to do.

'Tis

'Tis certainly a very old Rite which is of more than a Thouſand Years ſtanding in the *Chriſtian Church*. And how long in the *Church of England* I cannot tell, but we are ſure it was a long time before the Reformation, and has continued ſo ever ſince, while the Church ſtood.

And the Preſcription of ſo many Years, for ſuch an uſe is a ſufficient warrant for the doing of it, eſpecially with the conſent and approbation, and encouragement of the *Diocæſan*, which is very agreeable to the Conſtitution of the *Church of England*. The allowance of which, is as Authentick altogether as the *Singing our Pſalms in Meeter*. And I heartily wiſh, when the expence of the War is over, that other *Pariſhes* who are of ability would follow ſo good an Example. I am very confident they will have the like Authority to countenance and encourage them, in ſo pious and Charitable a Deſign, which none I ſuppoſe will diſtruſt the ſufficiency of for their ſo doing. And I Queſtion not but the benefit and advantage of it will abundantly recompence them for their Charges and Expence in procuring and maintaining it. Our Experience herein muſt oblige us to acknowledge ſo clear a Truth. And I can with the greateſt ſatisfaction ſay, That I verily believe ſince the late erecting of the *Organ* in our Pariſh-Church of *Tiverton*, and much by the means of it, we have as *Regular and decent*, and I hope as *Devout* a Congregation as any in the whole *Dioceſs*. And for *Pſalmody*, I may be bold to ſay, much beyond any that I have been informed of.

And now, I may preſume the Reader will be convinced that tho' as the Anſwer ſays, *Something more has been ſaid againſt the uſe of Organs* in Sacris, *than what is to be found among the Objections in the Authors Sermon*; yet a very mean Reply, which has been given by one, who never engaged before in a Polemical Writing will ſhew that what has been farther and more cloſely Objected by the *Anſwerer* does not at all invalidate the Lawfulneſs, Uſe and Advantages of *them* in the Chriſtian Church. Anſ. p. 84

After

After all, I have one thing to Advertiſe the Reader, that to avoid prolixity as much as I well could, writing not a compleat Tract, but only a Preface to one; I have frequently in quoting the *Anſwerer* and other *Authors*, not ſet down their Words at large, but the Senſe in brief, refering to them in the Margin; and that without any the leaſt deſign of unfairneſs or Partiality. And in the whole I hope my unknown *Adverſary* cannot ſay but I have treated him with all becoming Candor and Civility; I wiſh the *Reader* could ſay ſo too, having kept him ſo long from the following Treatiſe.

J. Newte.

Concern-

Concerning the

LAWFULNESS

OF

Inſtrumental MUSICK,

IN

Holy Offices.

FOR proving the *Lawfulneſs* of *Church Muſick* now, I deſire no more than what is notoriouſly true in *Fact*, and not denied by our *Adverſaries* themſelves, that it was *actually* practis'd among the *Jews*, at leaſt in the *Temple* Worſhip, with their *Sacrifices* and Sacrificial *Hymns*. Hence I infer, That none who communicated in their *Sacrifices* and in *Hymns* Sung on thoſe Occaſions, could avoid *Communicating* with the *Inſtrumental Muſick*, to which thoſe *Hymns* were Sung; and therefore that the *Apoſtles* could not avoid it. For the *Apoſtles* who were all *made* before it was thought *lawful* to receive any into the new *Peculium* beſides *Jews*, or *Proſelites* of *Juſtice*, (who are reckon'd as *Jews* by *Nation* upon that *Proſelitiſm*) muſt therefore have been *Jews* by *Nation*, and therefore oblig'd upon a *National* Account to appear *Perſonally* before the Lord in the *Temple*, as all *Males* were on the *three* annual *Feſtivals* of the *Paſſeover*, *Pentecoſt* and *Tabernacles*, and to *communicate* in the *Sacrifices* and Sacrificial *Hymns* Sung to the *Inſtruments* appointed for that Service. But

1. The *Apoſtles* communicated with *Inſtrumental Muſick* after their declaring againſt the *obligation* of the *Moſaick Law* on *Gentile Proſelites*: and therefore could not thereby *intend* to *condemn* it as *unlawful*.

 thi

this they *would not* have done, if they had known of any *new* revelation forbidding it under the *new Peculium*. Yet certainly they did it long after they had declared againſt the Impoſition of the Law on *Gentile Proſelites*; and therefore could not poſſibly have been underſtood to have *condemn'd* Inſtrumental Muſick by thoſe Declarations. St. *Paul* himſelf uſually contriv'd to be at *Jeruſalem* at thoſe annual *Solemnities*, not only to bring the *Alms* of his *Nation*, which were to be laid out on thoſe who were then *aſſembled* in obedience to the *Law*, but alſo to ſhew that *himſelf walk'd orderly* according to the *Law*. The *laſt Act* mention'd of him in the *Acts* before his *Impriſonment*, and his being ſent as a *Priſoner* to *Rome*, was his *offering* the *Sacrifice* of a *Nazarite*, purpoſely to ſatisfie the many *Myriads*, who, as St. *James* told him, were *zealous* for the *Law*, and to clear himſelf from the *Scandal* of teaching an *Apoſtacy* from the *Law*, and to convince them that he as a *Jew* thought himſelf oblig'd by the *Law* of the *Temple* upon the *Jewiſh Nation*. It was therefore impoſſible that *he* could *in* his *former* Preaching have *condemn'd* that as *ſinful*, which he hereby own'd himſelf, as *oblig'd* to on account of his *Jewiſh* Extraction. So far he was from *condemning* Inſtrumental Muſick as *unlawful*, as that he could not condemn the *Sacrifices* themſelves in *Jews* by extraction. If therefore our Adverſaries will prove even *Sacrifices* unlawful for *Jews* by Extraction, they muſt do it by Teſtimonies *later* than this practice of St. *Paul*. It muſt on the contrary appear that all their Teſtimonies for this purpoſe, drawn from his Epiſtles, written *before* this time, were manifeſt *miſunderſtanding* of his Words, when drawn to *a ſence*, in which it is *impoſſible* that he *could* intend them without *contradiction* to his own *Practice*. Indeed they can produce nothing to this purpoſe, even from the *lateſt* of the *N. T.* Writings. The *Chriſtians* in the Acts had *ſeparated* before that time from the *Synagogue* worſhip in *many* Places. But we find nothing *there*, nor in *any* of the *N. T.* Hiſtory that they ever *attempted* it with relation to the worſhip of the *Temple*.

Acts xx. 10.

Acts xxi. 20, 21, 24.

St.

St. *James* the *Just*, Biſhop of *Jeruſalem*, the Biſhop of the *Apoſtles* frequented the *Temple* Worſhip, not only then when he adviſ'd St. *Paul* to do ſo, but alſo afterwards, if we may believe *Hegeſippus* and *Joſephus*. For he was *Martyr'd* there, and the *Church* of *Jeruſalem* is repreſented in the *Revelations*, as having *Harpers* playing to *Hymns*. The *Archetypal* in all likelihood, after the way of *Prophetick Viſions*, according to the *Cuſtoms* of the *Ectypal*. And rather the *Chriſtian* Archetypal than the *Jewiſh*, becauſe there is no mention of *bloody Sacrifices*, but ſuch as became the *new Peculium*, when the *Temple* was deſtroy'd. Nay *Juſtin Martyr*, admits even in his time, that *Jews* by *Extraction* might obſerve the Law of *Moſes* in their own *Perſons*; on Condition that they would not *impoſe* it on the *Gentiles*. So far St. *Hierom*'s Obſervation is from being *true*, that the Rites of the Law were *mortiferous* after the deſtruction of the *Temple*. Thus far therefore it was impoſſible, that there could have been any *Revelation* to the *Apoſtles*, concerning the *unlawfulneſs* of *Inſtrumental Muſick*.

Dialog. cum *Tryphon*.

But perhaps our Adverſaries may ſay, That the Apoſtles might allow it the *Jews*, ſuch as *themſelves* were, and yet believe it *unlawfull* for the *Gentiles*, ſuch as we are now. Indeed the *Gentiles* were by the Diſcipline of the *Temple* excluded from the *Sacrifices* themſelves, and the *Sacrificial Hymns*, and conſequently from the *Inſtrumental Muſick*, to which theſe *Hymns* were Sung. They were not permitted to *come* into the *Holier* part of the *Temple*, where the *Sacrifices* were offered. All *Jeruſalem* was allarm'd by it, when they thought St. *Paul* had brought an *Epheſian Gentile* into *that* part of the *Temple*. But the *Apoſtles* were ſo far from *adding* to the ſeverity of that *Diſcipline*, that they not only *permitted*, but *oblig'd* Gentile *Chriſtians* to partake of that *Muſick*, as far as was in their *Power* to do ſo, whilſt the *Diſcipline* of the *Temple* was kept up by ſuch *Jews* as were by *Principles*, profeſs'd *Enemies* to the *Chriſtian* Religion. They admitted *Gentiles* indeed into the *new Peculium*, without the *Proſelytiſm* of *Juſtice* by *Circumciſion*.

2. So did the *Gentiles* alſo, as far as it was in the Power of the *Apoſtles* to permit them.

ciſion. But plainly on ſuch terms as oblig'd them to *depend* on the Terms of *Judaiſm*, for the *benefits* of the *Peculium.* They were oblig'd to be *one Body* with the *Apoſtles*, to be *built* and *ſuperſtructed* on *them*, if they could pretend to any ſhare in the *corner Stone.* They oblig'd them to be *graffed* into the *natural Olive*, if they would have any of the *Sap* and *Fatneſs* of it. This gave a *Prerogative* and *Precedence* to the *Jews* ſo long as this *engrafting* laſted, acknowledged by the Apoſtle himſelf, when on this account he reckons the *Jew firſt, then the Gentile.* For what can that *Fatneſs* and *Sap* of the *natural Olive* be, but the *Myſtical benefits* of their *Sacrifices* and their *Temple* Solemnities? The *Gentiles* therefore as oblig'd to *Communicate* with the *Apoſtles* muſt alſo have *Communicated* with the *Sacrifices* and other Solemnities of the *Temple* in order to the obtaining thoſe *myſtical Benefits* of which the *Jews* were made partakers by thoſe *Solemnities*, among others by their *Hymns* ſeconded with *Muſick*, not only *Vocal* but *Inſtrumental.* How ſo, if that *Inſtrumental-muſick* had been *unlawful*, even to the *Gentiles.*

3. The *Apoſtles* reaſoned from the *Law* to the *Goſpel* otherwiſe than our *Adverſaries* do now.

A Doctrine in it ſelf ſo incredible, ought in Reaſon to have very *evident* Proof before it be receiv'd. And what *Proof* can our Adverſaries pretend to, that can be thought ſo *evident?* Have they any expreſs *Teſtimonies* of the *N. T.* that *Muſical Inſtruments* in the Service of *God* are *unlawful*, ſufficient to countervail that notoriety of *Fact*, avowedly *practis'd* to the contrary? If this cannot be pretended, have they at leaſt any evident *prohibition* of it, that might *make* it *unlawful* for the *future*, when this *dependance* of the *Chriſtian* Church on the *Jewiſh* eſtabliſhment was to *expire?* I know no *Evidence* of either kind that *themſelves* pretend to. Well then, will they pretend to any evident *Proof* of any *other* Propoſition, from whence *this* muſt neceſſarily *follow?* They tell us indeed, that all the *Jewiſh Law* that was not *Moral* nor *Judicial*, was in courſe not only to *ceaſe* to be *obliging*, but alſo to begin to be *unlawful* from the Promulgation of the *Goſpel.* But what Proof can they produce for *this* Propoſition,

ſition, ſo *crudely* and ſo *generally* expreſs'd? No plain *Teſtimony* of the *N. T.* that I know of. Can they therefore ſay, that it is at leaſt *ſuppoſed* in the *Reaſonings* of the *N. T.*? Where do they find, that the *Apoſtles* argue, that any thing was to be *antiquated* under the *New Teſtament* for no other Reaſon, but becauſe it was *preſcribed* under the *Old*? So far from that, that we have many *Examples* of the *Apoſtles*, and *Apoſtolical Writers* reaſoning from the *Old Teſtament* to the *New*. The Adverſaries of *Tythes*, pretend that *Tythes* are not to be paid to the *Miniſters* of the *Goſpel* now, becauſe they were *impoſed* as a *Duty* to the *Levitical Prieſthood*. St. *Paul* argues directly contrary, that *becauſe* the Levitical *Prieſts liv'd by the Altar* then, therefore, they who *Preach* the *Goſpel* now, ſhould alſo *live* by the *Goſpel*. He reaſons the ſame way, when he proves, that becauſe the *Law* required that the *Ox's Mouth* ſhould not be *muzled* when he *trod* out their *Corn*, (that was the ancienteſt way of *Threſhing*, in imitation as it ſhould ſeem, of their *Treading* out their *Vintage*) therefore the *Clergy* ſhould *partake* of the *Contributions* of the *Church*, which themſelves laid out for the uſe of the *Poor*, who were *Maintain'd* by thoſe *Contributions*. So he allows the *Reaſoning* againſt *Chriſtians* Marrying Perſons of *another Communion*, from the *Jews* Obligation not to *Marry* Perſons of *another Nation*, in order to their propogating a *holy Seed*. So he alſo *Reaſons* himſelf, that as the *Jews* did allow that the *Holineſs* of *one* Parent was ſufficient to entitle their *common* Off-ſpring to the *Fœderal holineſs* of *Circumciſion*; ſo the *Holineſs* of *one Parent*, by the Rules of *Chriſtianity*, was alſo ſufficient to entitle the *Children* of ſuch *Marriages* to the *Fœderal holineſs* of *Chriſtianity* by *Baptiſm*. This he ſuppoſes when he thence infers, that the *Believer* was under no Obligation of *breaking* ſuch a *Matrimonial* Contract, on account of that *Objection* inſiſted on for doing ſo, that is, of the *holineſs* of the *Seed* with which ſuch *Marriages* were conceived inconſiſtent. For *himſelf* had *Circumcis'd* St. *Timothy* on account of his *Mother* who was a *Jeweſs*, tho' his *Father* was a *Heathen*. No doubt,

1 Cor. ix. 13, 14.

1. Cor. ix. 9, 10. 1. Tim. v. 17, 18.

1. Cor. vii. 14.

Acts xvi. 1

on account of the *receiv'd* allow'd *practice* of the *Jews*, whom he design'd to *gratify* by doing ſo. On the ſame Topick his Fellow-labourer, St. *Clement* concludes the *Sacredneſs* of the *Goſpel Miniſtry*, from all the ways God had uſed for aſſerting the inviolable *Sanctity* of the *Levitical Prieſthood* againſt *Layical* encroachments. How contrary is this whole way of *Reaſoning*, to *that* uſed by our Adverſaries, on many *others* as well as *this* Occaſion?

Clem. Rom. ep. ad, Corin.

4. And yet it was indeed no other than what was to be expected in their *Circumſtances*, conſidering the Hiſtory of thoſe *Times*. Our Adverſaries may be pleas'd to remember, that when thoſe Scriptures were *Written*, (on which they ground their *contrary* way of *Reaſoning*) the *whole* Church was Govern'd by the *Apoſtles*, whoſe Place of Reſidence, as of a *Body*, was at *Jeruſalem*. They may remember further, that the Apoſtles themſelves as *Jews*, were poſſeſs'd with the ſame prejudices of *Education* as the reſt of their Nation in *favour* of their *preſent* Eſtabliſhment, and againſt unneceſſary *Innovations*. St. *Paul* had *Perſecuted* the *Church* on account of his *Zeal*: And St. *Simeon* for the ſame reaſon, had got the Sirname of *Zealot*. And St. *Peters* concern for the *Law* he had been bred in appear'd on all occaſions. His *Hunger* could not make him *eat* what his *Education* had oblig'd him to believe *common* and *unclean*. And he *avoided* eating with the *Gentiles*, that he might avoid the *offence* of the *Jews* which came from *Jeruſalem*. It alſo thence appear'd how *cautious* the *Apoſtles* themſelves were oblig'd to be, in admitting *Innovations*, if they would maintain the good Opinion they were poſſeſs'd of, with their own Charge of *Jeruſalem*, who were alſo, as St. *James* aſſures us, *Zealous* of the *Law*. We have therefore reaſon to believe, that they would not *admit* of any *Revelation* that was not very *clear* againſt the *then* received Opinions; whatever their own *private* Opinions might have been, yet we have reaſon to believe that they would not have ventured to *publiſh* and *practice* Opinions in favour of *Innovation*, with-

And indeed were to be preſumed moſt *likely* to do ſo conſidering their *Education*.

without ſuch *Evidence* as might ſatisfie *others* as well as *themſelves*, if they would preſerve the good Opinion of the *Zealots* mentioned by St. *James*, and keep them with their *Zeal* from *Apoſtatizing* from the *Chriſtian* Religion, notwithſtanding *Innovations* ſo *contrary* to the *Opinions* they had been *Bred* in. But where can our Adverſaries find any *Teſtimony* ſo expreſs in the Writings of the *N. T.* that all the *Ritual* and *Ceremonial* Precepts of the *Law* were to be *abrogated* upon the promulgation of the *Goſpel*, that even the *Jews* by *extraction* ſhould be *diſcharg'd* from the *Obligation*, under which they had been *formerly*, of obſerving them? Whence can they prove that thenceforward it muſt have been *unlawful* by the Law of *Chriſtianity* for them to *obſerve* them, tho' with *no* regard to the *former* divine *Legiſlation* which had *impos'd* thoſe *ceremonial* Precepts on the whole *Peculium*, but on account of the *humane* Authority whereby *particular Churches* may provide for their *Bodies*, without *impoſing* on *other Churches* of equal *Authority* with themſelves? Whence can they prove, that even *Gentile Churches*, who *never* were oblig'd by the *ceremonial* Law, whilſt they continu'd *Gentiles*, might not by the *Authority* of their particular *Bodies*, reſume any of thoſe Rights, if they ſhould judge them edifying in their own Circumſtances, without any *regard* to the *Legiſlative* Power, by which they had been *formerly* impoſed? I know very well, our Adverſaries of the Separation are poſſeſs'd of Opinions very contrary to what I have now diſcours'd; but if they will be pleas'd to examine them impartially, they will find no better Authority for them, than the modern *Syſtems* ſince, and the *School-men* before the Reformation, and the *Reaſonings* of ſome *Fathers*, not near *to*, nor acquainted *with* the *Originals* of *Chriſtianity*. But theſe are Authorities, by which they are unwilling to be concluded in *other* Caſes. If therefore they will be true to their *Principles*, they will do well to lay aſide theſe Prejudices, and ſee what they can find for thoſe Opinions in the *Scriptures* themſelves, which are the only *Authorities* they pretend to follow. But when theſe Prejudices are

laid aſide, they will not find thoſe things ſo *clearly* decided *there* as they have been us'd to believe. No, nor in the *Writings* of the *firſt* and *pureſt* Originals of the *Chriſtian* Religion.

5. The chief *new* Revelation made to the *Apoſtles*, was that the *Gentiles* might be admitted into the *new Peculium* immediately without *Circumciſion*.

And yet I do not deny, but that *ſeveral* of the *Moſaical* Precepts were indeed *abrogated* by the *Goſpel*, and ſo abrogated, as that it is now *unlawful* to inſiſt on them as they were then impoſed. What I deſign, is only to ſhew that the *general* way of *Reaſoning* us'd by our *Adverſaries*, neither *has*, nor *can* have the leaſt Countenance in the writings of the New Teſtament. This alone will ſuffice to ſhew, that before they can make Application to our Caſe of *Inſtrumental Muſick*, they ſhould firſt ſhew upon what *Conſequence* it comes to paſs, that any of the *Moſaick* Rites are made *unlawful* by the eſtabliſhments of the *Goſpel*, and then, that this particular of *Inſtrumental Muſick* is concern'd in that *Conſequence*. This has not been, that I know, *attempted* by them, tho' abſolutely *neceſſary*, if they will reaſon *acurately*. For this purpoſe, I ſhall deſire them to remember, that the great Diſpute of the *Apoſtolical* Age, was concerning the *Coalition* of the *Jews* and the *uncircumcis'd Gentiles* into one *Society* and *Communion* of Gods *peculiar People*, in order to the *partaking* of the ſame *publick Worſhip on Earth*, and their being thereby entitl'd to the *Spiritual benefits* promis'd by God, as his part of the *Covenant*, to the *peculiar People* which he was pleas'd to *own* as *his*, and to *receive* into his *Covenant*. For the *principal* thing deſign'd in thoſe *new Revelations* made to the *Apoſtles* in the Acts, was to ſhew that the *Gentiles* were to be admitted into the new *Peculium*, without any *Obligation* to obſerve the *Law* of *Moſes*, as it had been *particularly* impos'd on the *Jewiſh* Nation. That is without any *Obligation* to *incorporate* themſelves into the *particular* Nation of the *Jews*. This God ſhew'd Acts x. 44. by his effuſion of his *Holy Spirit* on *Cornelius*, and his Companions, tho' *uncircumciſed*, purpoſely to let St. *Peter* know that they were not to be reputed as *common* and *unclean*, and *uncapable* of *joyning* in Holy Offices on the *Terms* of the new *Peculium*,

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on that account *alone* of their not being *Circumciſed*, as St, *Peter* had thought before, when he ſaw the Viſion of the *unclean* Beaſts and *Reptiles*. The deſign of this, was not to aſſert their *actual Holineſs*, or being *actually* of the new *Peculium* without *Baptiſm*, as many of our ſeparating Adverſaries have underſtood it. That was no Diſpute at that time; but it was only to let St, *Peter* know, that they were *capable* of being admitted into the *new Peculium* immediately by *Baptiſm* without being *Circumcis'd*. So St. *Peter* underſtood it, who took care they ſhould be *Baptized*, tho' he did not inſiſt upon their being *Circumcis'd*, which he would never have done, if he had thought them as much *excus'd* thereby from *Baptiſm* as from *Circumciſion*. This *Revelation* to St. *Peter*, was that which ſatisfied the *reſt* of the *Apoſtles*, when they expoſtulated with him concerning his freer Converſation with *Cornelius* than was allowable by their former Opinions. Afterwards they were further Confirm'd by the miraculous Effuſions of the *Spirit* on the *Gentiles* Converted by St. *Paul* and St. *Barnabas*, without any *Circumciſion* that might qualify them for it. But moſt of all, by thoſe ordinary *Manifeſtations* of the *Spirit* then accompanying their *Baptiſms*, even of Perſons *uncircumcis'd*; nay which *Circumcis'd* perſons could not pretend to, till they were alſo *Baptiz'd*. It being the peculiar *Prerogative* of our bleſſed *Saviours Baptiſm*, that it was not only of *Water*, but alſo of the *Spirit*. Thence St. *Paul* argues to the *Galatians*, as a thing very notorious, that they had not receiv'd the *Spirit* by any *ritual* Obſervances of the *Law*, but by the *Obedience* of *Faith*. And very ſolidly, even according to the Notions of thoſe times. for the *Holy Spirit* being own'd for the Principle of *Conſecration* of the Holy *People*, I mean of the *Myſtical*, which was alſo own'd for the only *true* Conſecration; it thence appear'd that *Baptiſm* alone, without *Circumciſion*, was ſufficient for admitting a Perſon into the Holy *People*, which was one of the proper Titles of the peculiar *People*, which were in immediate *Covenant* with the Supreme Being.

Acts xi. 18.

Acts xiv. 27. xv. 4, 12.

Gal. III, 2.

Now

6. Now this *Conſtitution* of the *new Peculium*, was perfectly inconſiſtent with the *Old* one. The *Old* one admitted none to their *Sacrifices*, by which Gods *Covenant* with them was tranſacted, but only *Circumcis'd* Perſons. No *Gentiles* therefore could be *admitted* into it till they were firſt *Circumcis'd*, that is, *Incorporated* into the *Jewiſh Nation*, and thereby made liable to all the *Impoſitions* on that *Nation*: And that by the expreſs *Command* of *God*, who had *excluded* all *uncircumciſed* Perſons from partaking of thoſe *Sacrifices* of the *Jewiſh Temple*, and conſequently from the *Archetypal Heavenly Sacrifices* repreſented by them, and from all the *myſtical Benefits* of the *Archetypal Sacrifices* which were apply'd to the *Communicants* in the *external Sacrifices*, as well as *repreſented* by them. By the *new Covenant* grounded on theſe *new Revelations*, the *Gentiles* were admitted into the *new Peculium* by *Baptiſm* immediately, without any Obligation to *Circumciſion*, or to *Incorporation* into the *Jewiſh Nation*. Both of them therefore being confeſſedly *divine* eſtabliſhments, were to be *receiv'd* as far as they were conſiſtent with each other. The *firſt* was to take *Place* confeſſedly till the *ſecond* was introduc'd, becauſe ſo long it had no *Rival* that might pretend *equal Authority* with its ſelf. Afterwards it was to give *way* on account of that *general Authority* every *Legiſlative Power* has to *repeal* its own *Sanctions*, and on the *general* account that where the *repeal* is not *expreſs*, the *latter* Sanction is to take Place, in Caſe of *Inconſiſtency*, as being the *Senſe* of the *Legiſlative Power*, at leaſt from that *time* forwards. This could not have been Diſputed, if the *Jews* had *granted*, that their own eſtabliſhment was *deſign'd* only for a *time*. But obſerving in the Old Teſtament, frequent mention of an *everlaſting Covenant*, it was very natural for them, to apply it to *that* of which they were already poſſeſs'd, and of which their *Education* had given them ſo great an Opinion. And when this Opinion had obtained, it was then very natural for them to gather further, that God had thereby declared, that their *preſent* Conſtitution ſhould laſt for *ever*: And, that

This was *conſequently* a *repeal* of the *Moſaical* diſpenſation, ſo far as it was *inconſiſtent* with it,

that therefore whatſoever ſhould pretend to *repeal* it, either *wholly*, or in *part*, was for that reaſon to be preſum'd not to be from *God*, becauſe it was in their Opinion, ſo contrary to his former expreſs *Declarations* againſt any *future* Innovations. This Miſtake therefore, the Chriſtians of that *Apoſtolical* Age Diſpute againſt. They obſerve in thoſe Writings of the *Old Teſtament*, expreſs mention not of *one alone*, as the *Jews* conceiv'd, but of *two Covenants*, an *Old* one which then obtain'd, and a *New* one which was to *ſucceed* upon the *abrogation* of the *firſt*. Then they prove that it was only the *latter* of theſe that could be intended to be *everlaſting*. That the *former* could not be ſo, becauſe if it had been ſo, there could have been *no Place* for the *latter*. There could have been no *ſecond*, if the *firſt* had laſted for *ever*. Beſides, becauſe the *firſt Covenant* is called *Old*, and that which is *Old* is *ready to vaniſh away*. Heb. viii. 13. And becauſe the *Tabernacle* of *Moſes* was made in imitation of another *Pattern*, which had been *ſhew'd* them in the *Mount*. This was obſerv'd as well by *Philo* as St. *Paul*. Underſtanding therefore by the *Tabernacle*, the whole *Moſaical* Diſpenſation, they thence inferr'd, that all the *efficacy* of *that* was deriv'd from this *other* latter Diſpenſation, as from that which was *Principal* in Gods *Deſign*; tho latter in *Execution*, and in order of *time*. Hence it followed in this *Myſtical* way of *Reaſoning*, which was indeed the *propereſt* way of *Reaſoning* in explaining *Prophecies*, that the *latter* Covenant was to take Place of the *former*, and to be taken ſo far as a *Repeal* of it, as a *practice* of both of them were mutually *inconſiſtent*. And *this* way of *Reaſoning* will ſuffice for *abrogating* all that *part* of the *Moſaical* eſtabliſhment, which is ſuppos'd to be *abrogated* in the *Reaſonings* of the *N. T.* and of the *Apoſtolical Age*. I mean with reference to the *Deſign* of thoſe *Reaſonings*, that is, as *Impoſitions* on the *new Peculium*.

Gal. iv. 24. Heb. viii. 6, 8. xii. 24.

Heb. viii. 7.

7

Thence it appeared, that *Circumciſion* as a *Condition* of being reckon'd of the *new Peculium*, that is as *impos'd* on *Gentiles* by *extraction*, muſt neceſſarily

Thoſe *Particulars* were indeed

Inconsistent which are supposed *unlawful* in the *N. T.*

sarily be taken away before it was possible that *Gentiles* not yet *Incorporated* into the *Jewish Nation* could be counted as Fœderaly *Holy*, according to those new *Revelations* of the *Gospel*, of which I have already spoken. So also it was necessary that the *Peculium* must no longer depend on the *Temple Sacrifices*. For those were not in the Power of the *Apostles*, nor could they admit whom they pleas'd to them. *They* were perfectly at the disposal of the *Jewish Sanhedrim*, who were profess'd *enemies* to our *Saviour*, and would admit no *uncircumcised* Person to partake in them, nor could do otherwise whilst they *disown'd* the *new Revelations* of the *Gospel* by the *Apostle*. So also that *ceremonial Holiness* of *abstaining* from certain sorts of *Meats*, could no longer be *required* in order to the *Holiness* of the *Peculium*. For those had never been required from any *Nation* besides that of the *Jews*, and therefore could not be expected from the *Gentiles*, when they were no longer oblig'd to an *Incorporation* into the *Jewish Nation*, in order to their being entitled to the highest *Benefits* of the *Peculium*. Nor could the *Jews* insist on these things as requisite for their *communicating* with the *uncircumcised* Gentiles in *holy Offices*, if *themselves* would partake of the *mystical Benefits* of the *new Peculium*, on its *own Terms*. Their doing so, made the *Wall of Partition* mentioned by the Apostle; and made it impossible for them to *coalesce* into *one Body* with the *uncircumcised* as the *new Revelation* of the *Gospel* requires. It were easy by this Reasoning, to account for all the *particulars* of the old *Mosaical* Institution, that are suppos'd unlawful in the *Gospel*.

8. This *inconsistency* cannot be pretended in the Case of *Instrumental Musick*.

If this which I have given be the true *Original* how *it came* to pass that some *Mosaick* Rites have been *abrogated* by the *Gospel*; There will hence follow no pretence for *condemning* them as *universally* unlawful now, for no other Reason but because they were Duties *then* upon *positive* as well as upon *Moral* and *universal obliging* Reasons. All that will follow from this Topick, will be, That only *those Particulars* of the *Mosaick* Institution will be thus affected,

fected, that are *inconſiſtent* with the *Gentiles* free admiſſion to the *higheſt Priviledges* of the *new Peculium*, immediately without *Circumciſion* or *Proſelytiſm* of *Juſtice*, and which being admitted would have made that *breach* of *Communion* which was principally diſputed againſt by the *Apoſtles* and *Writers* of the *Apoſtolical Age*. Thoſe could not be things wherein the *uncircumcis'd Gentles* were already *agreed*, as they were in the uſe *of Inſtrumental Muſick*, in their *Sacrificial Hymns*, and in their *publick Solemnities*. How could that have made a breach between them, wherein they did not differ? How could that have excluded *Gentiles* from the *new Peculium*, without ſubmitting to the *whole Law* of *Moſes*, which was already practiſed by the *Gentiles*, before they concern'd themſelves to *know* what had been requir'd by *Moſes*? How could that have been taken for an *Impoſition*, which they had freely taken upon themſelves, without any regard to the *Practice* of the *Jews*? Then all that Diſpute was concerning what might be lawfully *impos'd* on the *Gentiles*, not concerning what may be lawfully *practis'd* by the *Jews* by *Nation*. This is ſo certain, that even the moſt *indiſputably abrogated* inſtance of *Circumciſion*, and the *Temple Sacrifices*, were uſed by the *Apoſtles* themſelves, as being *Jews* by *Extraction*; by St. *Paul* himſelf, the moſt zealous *Oppoſer* of thoſe very ſame Rites, as *impos'd* on the *Gentiles*, and that *after* he had ſaid and done ſo many things againſt their Impoſition. If therefore even theſe *Particulars*, neither were, nor *could* be thought *unlawful*, How can our Adverſaries gather it concerning thoſe many other Things, againſt which they can pretend no other Exception but their originally *Moſaick Impoſition*? The *Apoſtle* himſelf rather imploys that *ſome* of the *Moſaick Inſtitutions did*, and *ought* to remain according to the deſign of the *Goſpel*. What elſe can he mean? When, applying that Paſſage of *Haggai* concerning the ſtate of the *Goſpel*, That *God* would *ſhake not the Earth only, but alſo Heaven*, he ſubjoins the *event* of that *ſhaking*, and tells us, that it *ſignified the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain*. What this *ſhaking* Acts xxi 26. Hebr. xii. 26, 27.

ing means, may eaſily be underſtood, from what I have already Diſcourſed. That *Convulſion* depended on the *inconſiſtency* of the Doctrine of the *Goſpel*, by which the *Gentiles* were admitted into the *new Peculium* without any *Incorporation* into the *Jewiſh Nation*, with the *Moſaick* Eſtabliſhment, whereby the *Peculium* was, by God himſelf, *confin'd* to the *Jewiſh Nation*, and could not be Communicated to the *Gentiles*, on any other Condition than *Proſelityſm* of *Juſtice*, and *Incorporation*. This new Eſtabliſhment muſt in courſe remove all theſe *Moſaical Conſtitutions*, which either *ſuppoſed* or *caus'd* this confinement. But all thoſe other *Moſaical Conſtitutions*, as well *poſitive* as *Moral*, which were *conſiſtent* with this *enlargement* of the *Peculium*, could not therefore be thought *ſhaken* or *remov'd* by it. If therefore they were not *ſhaken*, what can hinder by the Apoſtles *reaſoning*, why they ſhould not ſtill *remain*? Poſſibly not as to the *obligation* which they had receiv'd from the *Moſaick* Sanctions; yet ſo at leaſt as to continue in their own native *indifferency*, which may qualify them for a new *Eccleſiaſtical Sanction* by the *Power* of the *Church*. Such an *Eccleſiaſtical Sanction* would plainly ſuppoſe no *antecedent Obligation* from the *Law* of *Moſes*, and therefore could be no *Impoſition* on the liberty of the *Gentiles*, whilſt it pretended to no other right of *Obligation*, than what it *receiv'd* from their own Act. Nor is there any thing in this *Obligation* inconſiſtent with this true *notion* of the *new Peculium*, nor *repugnant* to the *Union* of *Jews* and *uncircumcis'd Gentiles* in *one Body* on the *terms* of the *new Peculium*. Of this nature is the Subject of our preſent Diſpute, I mean, *Inſtrumental Muſick*, as *impos'd* not by a *Moſaical*, but *Eccleſiaſtical* Authority.

9. The *Apoſtles* argue even in *abrogated* Inſtances from the *Law* to the *Goſpel*, ſo far as the pariety of *reaſon* ſtill holds.

I cannot for my part, foreſee any ſolid *Conſequence* from this way of *reaſoning* of the *Apoſtles*, that can poſſibly affect it.

So far the *Apoſtles* were from *admitting* this way of *reaſoning* us'd by our *Adverſaries*, of making *indifferent* things *unlawful*, upon no other account but that of their *former Impoſition*, in things *unconcern'd* in the change made by the *Goſpel*; that even where there *had* been *inconſiſtency*, and therefore a *change* was

really

really *made*, they yet allow a *reaſoning* from the *aboliſh'd* Conſtitution of the *Law*, to that which *anſwer'd* it under the *Goſpel*, as far as the *Caſe* might be prov'd *equal*. *Circumciſion* had been *appropriated* to the *old Peculium*, and had therefore *Baptiſm* ſubſtituted *inſtead* of it, of which the *uncircumcis'd Gentiles* were as *capable* as the *native Circumcis'd Jews*. Yet I have ſhewn the *Apoſtle* argues from the *Holineſs* of the *Seed* in *Circumcis'd*, to the *Holineſs* of the *Seed* of *baptis'd* Perſons. So the *Goſpel Prieſthood* was *not* confin'd to the Tribe of *Levi*, or the Family of *Aaron*, as that was inſtead of which it was ſubſtituted. Yet in other things I have given inſtances of *Arguments*, from the *Levitical* to the *Evangelical Prieſthood*, allow'd by the *Apoſtles* and *Apoſtolical Perſons*. So the *Euchariſtical Sacrifice*, in which *Gentiles* alſo might *communicate*, ſucceeded the *Bloody Sacrifices* of the *Temple*, which had been *appropriated* to the *Jews* alone: Yet even here alſo St. *Paul* reaſons from *one* to the *other*, Cor. x. 18. and St. *Clemens* alſo in his unqueſtionable *Epiſtle* to the *Corinthians*. None can doubt but the *precept* of not *muzzling* the *Mouth* of the *Ox that trod out the Corn* was *Levitical* and *Temporary*. Yet the *Apoſtle* argues thence alſo, that the *Presbyters* alſo ſhould *partake* in the *Eccleſiaſtical Alms* which they *miniſtred* to thoſe who were to be *maintain'd* by them. If this way of arguing be deſign'd to prove a *Duty* in a matter ſo *arbitrary* as this is, concerning the *Perſons* who were to *partake* of the publick Contributions; it will follow that even in theſe abrogated Particulars, they ſtill judged it to be the *Divine* Pleaſure, that the *old* Sanction ſhould ſtill continue, where the *Reaſon* holds the ſame. Had the *Reaſons* been without any regard to the *Legiſlator*, drawn from the *nature* of the things themſelves, ſuch might have prov'd the things rather *Prudent* than *Obliging*, and rather fit to be made *Laws* than to have *had* any Sanction from the *former* Legiſlation. But the reaſoning here inſiſted on, Why the *Ox* ſhould not be *muzzled* when he trod out the *Corn*, is to ſhew the *Senſe* of the *Legiſlator*. *Doth God take care for Oxen? or ſaith he it not for our ſakes?* Why ſo, if *God* had not been to have been regarded in the *Duty* here inſiſted 1 Cor. ix. 9. 10.

ſiſted on? If as a *Law-maker*, then even the *Sanction* will continue, by which ſuch *Laws* as theſe obliged formerly: So they will ſtill oblige as *Laws*, whilſt the ſame *reaſon* continues for which *God* was at firſt pleas'd to *impoſe* them. If as an infallible *Judge* of *Reaſon*; ſtill it will follow, that whilſt the *Reaſon* holds, they will be ſo far from being made *unlawful* in ſuch Particulars wherein the *Reaſon* does indeed hold, that their performance will ſtill be *acceptable* to God, tho' not *commanded* by him. Either way of Explication is ſufficient to overthrow his whole way of *reaſoning*, as manag'd by our Adverſaries.

10. The ſame *reaſons* which made *Inſtrumental Muſick* fit for *Sacrifices* in the *Apoſtles* days make it fit *ſtill*.

But what if we ſhould turn this *way* of *reaſoning* us'd by the *Apoſtles*, againſt our Adverſaries? What if we ſhould conclude, That becauſe *Inſtrumental Muſick* was us'd then in their *Temple Sacrifices*, therefore it ſhould *ſtill* be at leaſt fit and *acceptable* in our preſent *Euchariſtical Sacrifices*? I cannot foreſee what they could ſay, why we ſhould not have *reaſon'd* as the *Apoſtles* did; or how the *Apoſtles* could *blame* us for doing ſo; or why our Adverſaries *ſhould* blame us; who profeſs themſelves ſuch *Enemies* of *Impoſitions*, if they did not *impoſe* upon us more than the *Apoſtles*, in ſo eaſily *condemning* matters of this nature as *unlawful*. They can pretend no more *condemnation* in other places of the Writings of the *Apoſtles* in *this* Caſe, than in thoſe *others* wherein the *Apoſtles* themſelves allow this way of Arguing. And I *know* no *reaſon* from the *natures* of the things themſelves, that even our Adverſaries can pretend to be *temporary*, or that will not make *Inſtrumental Muſick* as ſuitable to our preſent Worſhip, as it was to that of the *Apoſtles*. No ſort of *Sacrifices* were more proper for *Hymns* than thoſe that are *Euchariſtical*, and ſuch all ours are *now*, but were not ſo in the Days of the *Apoſtles*. And the uſe of *Hymns* neither is, nor can be denied by our Adverſaries, as well in the *private Synaxes* of the *Apoſtolical* Chriſtians, as in the Worſhip of the *Temple*. The *Hymn* to *Chriſt* as a *God* in *Pliny*, appeal'd to in the latter end of the ſecond Century as a very early evidence of the belief of his *Deity*, ſeems to have been joined with the *Euchariſt*.

Plin. l. x. Ep.

chariſt. For *Pliny* tells us, on the ſame occaſion, of the *Covenant* the *Chriſtians* entred into againſt all the liberties us'd by wicked Perſons. And the publick *Singers* are mention'd in the earlieſt diſtinct Accounts we have of their Offices, not as newly introduc'd, but as actually obtaining without any memory of a *late* Original. Had the *reaſons* of the things been all that had been requiſite for raiſing of the *Affections*, I cannot conceive any need our Adverſaries can pretend for *Singing*: That does no otherways contribute to the raiſing of the *Affections*, than as the aſſiſtance and improvement of the *Imagination* may be ſuppoſed to contribute to it. The *Singing* does not *add* a new *Reaſon*, nor *impoſe* the *old* ones, *why* the Affections ſhould be raiſed. But however, they do *diſpoſe* the *Affections* to *follow Reaſon*, more readily and more vigorouſly than they would if they had not the aſſiſtance of a favourable *Imagination*: And that by the *Nature* of the Things themſelves; and in that regard, *Muſick Inſtrumental*, alſo was acknowledg'd to have the ſame influence that *Singing* had by the *Imagination* over the *Affections*; and to *add* to the advantages of *Singing Vocally*: So it was, that *David*'s playing on the *Harp* cured *Saul* of the *evil Spirit*, by curing that *Melancholy* which *diſpoſed* him to receive the Influences of the Evil Spirit: So it was, that the like uſe of *Inſtrumental Muſick* diſpos'd *Eliſha* for the influences of the *good Spirit*, by *compoſing* that *Paſſion* which his *Zeal* againſt the Idolatry of the *King* of *Iſrael* had put the Prophet into; it made him capable of being acted by the *Spirit* of *Propheſy*: For chearfulneſs of Temper is one of the Diſpoſitions requir'd by the *Rabinnical Jews* themſelves, for fitting Men for *Prophecy*. That may poſſibly be the *Reaſon* why the *Scriptures* mention *Inſtrumental Muſick* as receiv'd in the *Schools* of the *Prophets*, eſpecially when they were actually *Propheſying*; as it ſhould ſeem to *diſpoſe* them for the freer Influences of the *Divine Spirit*. The *Singing Hymns* to ſuch *Inſtruments* is call'd *Propheſying*, in the places now mention'd. So far the nature of the *Spiritual* Worſhip of the *Goſpel*, is from *ſuperſeding* this aſſiſtance of *Inſtrumental Muſick*, as our Adverſaries would have us believe, that on the contrary

1 Sam. x. 5. Chr. xxv. 1.

it contributed to it, if we would rather believe the *Scriptures* and the actual *Opinions* of the *ſacred Writers*. So *Miriam* Propheſy'd with a *Timbrel*, the *Inſtrument* moſt us'd by *Women*: So *Samuel*'s Diſciples, the *Sons* of the *Prophets*, the Candidate expectants of that ſacred Gift: They alſo *Prophecy* with a *Pſaltery*, a *Tabret*, and a *Harp*, and a *Pipe*: So the ordinary Officers in the *Jewiſh Liturgicks*, were to *Propheſy* with *Harps* and *Pſalteries* and *Cymbals* according to the order of King *David*. 1 Chr. xxv. 1, 2. And *Jeduthan* is ſaid to *Prophecy* with a *Harp*, to give *Thanks*, and to *Praiſe the Lord*, *v.* 3. Why ſhould we therefore think it ſtrange, that the *Church* of *Jeruſalem*, in the *Revelations*, ſhould be repreſented *Harping* with the *Harps of God*? We ſee it was the proper Employment of *Prophets*, according to the ſenſe of the *ſacred Writers*; that is, of thoſe wherein that Church of *Jeruſalem* did ſo much abound. How could thoſe *Sacred Writers* judge *Inſtrumental Muſick* improper for a *Spiritual* diſpenſation, when they thought it ſo *uſeful* in an *ordinary* way, to *diſpoſe* Men for the receiving the *Spirit* of *Prophecy*.

Rev. v. 8. xiv. 2. xv. 2.

11. If our Adverſaries would *learn* from the *Scriptures*, they ſhould reaſon from the *Opinions* received in the Ages of the *Sacred Writers*, rather than from *prejudices* imbib'd from Modern *Syſtems*. That would be the way to *reaſon* as *they* did *then*, and the beſt expedient for finding the *Senſe* of them who were *us'd* to that *way* of *Reaſoning*. They pretend that all the efficacy of *Inſtrumental Muſick* then, was due to a particular Interpoſition of God ſeconding his own *Inſtitution*. Had the *Inſtitution* been *ſingular* and different from the Cuſtoms of other Religions, or the *event other* than what would have been expected, according to the opinions *then* receiv'd among thoſe who had no regard to the *Moſaical* Inſtitution; there had been indeed ſome pretence for aſcribing the *benefit*, rather to the *extraordinary* interpoſition of *God*, than to the *Natures* of the *things* themſelves. The *Jealous* God, who will not *give his glory to another*, makes choice of the moſt *unlikely* means in the opinions of thoſe with whom he has to deal,

The *Benefit* of *Muſick* in *Holy Offices* thought *natural*, and not aſcrib'd to any *extraordinary Providence*.

when

when he deſigns to arrogate the *Glory* of the *event*, entirely to himſelf: So it was, when he was pleas'd to reſtore the *Sight* of him that was *born Blind* by anointing his Eyes with *Clay*: So when *Naaman* was to be cured of his *Leproſy* by waſhing in *Jordan*, rather *than* in *Abana* and *Pharphar*, the Rivers of his own Country: So when he reduc'd the *numbers* of *Gideons* Army from many *Thouſands* to 300. Here on the contrary, thoſe very means are us'd, which even the *Heathens* themſelves had agreed on as moſt *naturally* conducive to the ſame *end*, and which leaſt *needed* an *extraordinary* Interpoſition of *Providence*, in the *Opinions* of thoſe who were to uſe them. It was eaſy to foreſee that they would aſcribe the *event* to the *natural* Cauſe, and ſecond *Cauſes* themſelves, and that in the *way* of *reaſoning* ſuited to their Capacities, they would alſo think they had *reaſon* to do ſo, and that God *intended* they ſhould do ſo, whilſt he ſignified nothing to the contrary; and therefore God muſt have indeed intended they ſhould think ſo, if he did at all intend they ſhould underſtand him rightly; and who can think *Sauls* Servants particularly *enquir'd* when they recommended a *Muſician* to their Maſter, as an expedient againſt the Ailings cauſed by the *evil Spirit*? The reaſon in all likelihood, why they recommended it, was becauſe they knew it a likely Cure of *Melancholy*; and they believ'd withal, that when the *Melancholy* was cured, the *evil Spirit*, who was confin'd to *Rules*, could not *exerciſe* his Malignity on a ſubject *indiſpos'd* to receive his Influences. This is a plain Account how the thing might be done in their *Opinions* by *Inſtrumental Muſick*, as an *ordinary means*, without any pretence to *Revelation*, which they neither *did*, nor had any *reaſon* to pretend to. The like Account ſeems moſt probable of the Caſe of *Eliſha*, when he alſo made uſe of *Inſtrumental Muſick* for *diſpoſing* himſelf to receive the *Spirit* of *Prophecy*; he pretends no *Revelation* for it; nor indeed *could* he do ſo, if he was yet *indiſpos'd* for it, till he had us'd the remedy of *Muſick*. For if he had been capable of *Inſpiration* without the uſe of *Muſick*, he might as eaſily have anſwer'd

the *principal* Queſtion demanded of him, as have uſed one revelation for an expedient to qualify him for a *ſecond*. But it has appear'd that the *practice* was already received in the *Schools* of the *Prophets*, which might eaſily put *Eliſha* in mind of it, when he found his caſe required it. And for its being receiv'd in thoſe *Schools*, no *divine Revelation* is, that I know, ſo much as pretended. The moſt likely original therefore is its *natural* conduciveneſs to diſpoſe the Mind for being acted by *Prophetick* Inſpirations. The *Heathens* uſed it for that end, purely on account of its *natural* uſefulneſs for that purpoſe. The *Prieſts* of *Cybele*, the *Galli* advanc'd their *Enthuſiaſm* by the uſe of *Cymbals*: So did the *Bacchæ* in the Rites of *Bacchus*, who for the time were tranſported beſides themſelves, and knew not what they did, ſo abſolutely they were under the power of that emotion of Mind which they believed *Prophetick*. They brought themſelves to that Condition among other means, by this alſo of *Inſtrumental Muſick*. The Paſſage of *Nero*, ridicul'd by *Perſius*, is famous to this purpoſe: *Torva Mimalloneis implerunt cornua bombis.* To the ſame purpoſe I conceive, may be referr'd thoſe Paſſages of the *New Teſtament* that require our *rejoicing always*; that forbid our grieving as well as *quenching* of the *Holy Spirit*; that require perfect *Concord* between *married* Perſons, that their *Prayers* might not be *hindred*. By all theſe things it appears, that in the received *Opinions* of thoſe *Ages*, *Cheerfulneſs* of Temper was thought to *diſpoſe* for the Influences of the *good Spirit*, and *Melancholy* for the Influences of the *Evil* one; and that *Muſick Inſtrumental*, as well as *Vocal*, contributed to promote that *Cheerfulneſs*, and to remove that *Melancholy*. Theſe *Opinions* being *ſuppoſed* and *alluded* to in the *Scriptures*, ought therefore to be taken for the meaſures of *Interpreting* them: And what is there in this Hypotheſis, that can in Reaſon be ſuppos'd *Temporary*? Can we ſuppoſe God to have made *new Rules* for the Influences of the two Spirits now, that were not in the Age of the Apoſtles? Or ſuppoſing the Rules the ſame, Can we ſuppoſe any change in the nature of Inſtrumental

ſtrumental Muſick that may now make it unuſeful, for thoſe very ſame ends for which it was then believ'd ſo very advantageous?

12. The influences of *good* and *evil Spirits* upon *Man*, ſuch as may be *promoted* or *obſtructed* by *Inſtrumental Muſick.*

Our Adverſaries who have been always more intent on the *Words* than the *Reaſonings* of the *Scriptures*, have not, I think ſo well conſider'd the Rules of Providence by which both *Spirits* are confined in acting upon Mankind. The rather becauſe they are rather *ſuppos'd* than *deliver'd* in expreſs Terms. But God does not deal with Mankind *Arbitrarily*, nor ſuffer *Spirits* to influence them otherwiſe, than may be conſiſtent with that *Free-will* that he has given him in order to the making him capable of *Rewards* and *Puniſhments*, and of *Political Government*. That the *good Spirits* ſuggeſts *good Thoughts*, and that the *evil Spirit* tempt by injecting *evil* ones, is undoubtedly ſuppos'd in the Scriptures. But the *manner* how this is done, is not ſo clearly explain'd. Yet it is certain that *neither* of them do it to the *uttermoſt* of their *natural Power*, The *Holy Spirit* being *Omnipotent*, could do more *good*; and the *evil Spirit* tho' *Finite*, yet being ſo much *Superiour* to *Man*, could do more *Miſchief* than we ſee is done by them. They *might* aſſume Bodily *Shapes*, and propoſe their Arguments as *viſibly* to us, as we do to one another. But this is not the way of Converſation obſerv'd. They might impreſs Ideas *immediately* upon our *Imagination*, if God had been pleas'd it ſhould have been ſo. But that had been too great an Impoſition upon our *humane Liberty*. As for that *immediate* Converſation with them which *ſeparated Spirits* have with each other, of that we are *incapable* whilſt we our ſelves are in *Bodies*. Even our *ſuperiour* Soul, uſes the *Imagination*, and is incapable of framing any *diſtinct Ideas* of things that are not *Material*. The way therefore remaining how *Spirits* may influence us without *violence* to our *Liberties*, is by their *exciting* or *compounding* Ideas already in us on fit *Occaſions*, when external *Objects* are before us, that may *invite* us to what is *good*, or *inſnare* us to what is *evil*. So the *Inſpiration* of the *good Spirit* is call'd ὑπόμνησις, a

putting us in mind of what we knew *before*, on the *Seaſon* wherein we are to Practice. For the adapting Thoughts to the *Seaſons* of *Practice* is that upon which the *event* does principally depend. This therefore the *good Spirit* may do undoubtedly as well in *Ideas* of the *Underſtanding* as of the *material* Faculties. And there was no ſort of *Propheſy*, wherein *both* ſorts of *Faculties* were not concern'd. *Prophetick Dreams* had their principal Scene in the *Imagination*. *Prophetick Viſions* not only *there*, but alſo perhaps in the *external Senſes*. The *Bath Col*, was to the Senſe of *Hearing*. Even the *Moſaick* degree of *Propheſy* was a Converſation with the Deity, under a *ſenſible* Repreſentation, tho' not of any particular *living Creature* that might have been repreſented by an *Image*. The *Jews* therefore do reaſonably require in him who would be diſpos'd for the *Spirit* of *Propheſy*, a lively *Imagination*, as well as a good *Underſtanding*. So that no *good Man* who wants either of them, is by his *Goodneſs* alone, diſpos'd as is requiſite for *receiving* the Gift of *Propheſy*. But the *Imagination* requiſite for the influences of the *good Spirit*, was ſuch as was Calm and Sedate, free from tumultuous *Paſſions*, and ungovernable *Fancies*, and conſiſtent with the moſt accurate uſe of *Reaſoning*. 'Tis therefore was the reaſon why the *Chriſtians* imputed the *Heathen* Divinations of the *Pythiæ*, the *Sibyls*, the *Bacchæ*, &c. rather to *Enthuſiaſm* and *malignant Spirits*, than to a Gift of truly *divine Propheſy*, becauſe of the bruitiſh *Tranſports*, and undecent, undiſciplin'd Behaviour into which thoſe Perſons were driven, when they ſurrendred themſelves to the Conduct of thoſe pretended Deities. And what difficulty is there why grave and grateful Tunes of (*Inſtrumental* as well as *Vocal*) Muſick might not contribute to the allaying the *Paſſions*, and to invigorate the *Imagination* to ſuch a degree, as would ſtill be conſiſtent with *Decorum*, and perfect *Subjection* to the nobler *Faculties*, which this divine Principle kept in poſſeſſion of their native Right of Government? On the other ſide the *evil* Spirits were not believed in the Apoſtles days ſo pure from *matter* as

they have been ſince the modern *Ariſtotelean* Philoſophy receiv'd at ſecond Hand from the *Spaniſh Arabians*, has prevail'd. It was rather the *groſſneſs* of their *aërial Cloathing* that was then thought to *confine* them to theſe *aërial Regions*, and to make them *need* the *nidour* of bloody *Sacrifices* for their *nouriſhment* and *delight*, and that inclin'd them to that malignity of *Nature*, that made the *Devils*, that ungovernable *Pride*, that *Envy* at the Proſperity of others, that reliſh of *Cruelty*, and doing ill Offices to their Fellow Creatures, which are the Characteriſticks of thoſe *wicked* Beings. This being ſuppos'd muſt make them uncapable of Acting the reaſonable, but only the inferiour material Faculties. Their Power therefore was conceiv'd to be only in the *Imagination* and the *material* Faculties depending on it. Theſe being ſuited to their *degenerated* Nature, they can therefore Act upon them as far as the Rules of *Providence* ſhall give them leave, for the Tryal of *free Agents*, in order to *Rewards* or *Puniſhments*. Their way of *Tempting* therefore is to *awaken* thoſe *Ideas* which lie dormant in the *Imagination* and *ſenſitive Memory*, as the effects of *vitious Inclinations* confirm'd by frequently repeated *vicious Acts*. I mean to awaken them at the *preſence* of *vicious Objects*, and ſuitable *Opportunities*. This may be allow'd them if they be permitted to Act upon the *Brain* the Seat of the *Imagination*, and the other *material* Faculties and *Ideas* which raiſe the *Paſſions*, and make them *headſtrong*, and conſequently affect the whole *Body*, in the diſturbances following upon them. Accordingly *Madneſſes* which ariſe from diſorders of the *Brain*, were uſually aſcrib'd to *Devils* in thoſe Times. The excellent Mr. *Mede* has long ſince made this Obſervation on thoſe Words of the Evangeliſt: *He hath a Devil, and is Mad; Why hear ye him?* Joh. x. 20. So having a *Devil*, is the ſame with being *Mad* in the Language of that Age. *Thou haſt a Devil: Who goeth about to kill thee?* Joh. VII. 20. And when the *Jews* charge our Saviour with *Inconſiſtency* in his Diſcourſe, they tell him that he had a *Devil*, Joh. VIII. 48. but more

plainly *v.* 52. *Now we know that thou haſt a Devil. Abraham is dead, and the Prophets, and thou ſayeſt if a man keep my ſaying, he ſhall never taſt of Death.* So St. *Joh.* x. 21. *Theſe are not the Words of one that hath a Devil.* From the *Coherence* of our Saviours Diſcourſe, they infer that he had no *Devil.* The ſame Opinion is repreſented by St. *Juſtin Martyr*, as the Senſe of the Chriſtians of his Age, that *Mad* Perſons were believed to be *Demoniacks.* As therefore King *Saul* was puniſhed by having an evil *Spirit* ſent him from the Lord. So alſo frequently in the *Poets*, the antienteſt Writers of the *Greeks* and the *Perſonata* of the *eldeſt Antiquities* they knew of it is mentioned as the Puniſhment of *piacular* Perſons; that they were deliver'd over to *Furyes*, and by them *alienated* from their *Senſes*, and driven into *Madneſs*, So in the Caſe of *Athamas*, of *Hercules*, of *Alcmæon*, of *Oreſtes*, *&c.* and their Cure was uſually by *expiations* and Offices of *Religion* rather than *Phyſick*, which proved the Aylings to be caus'd immediately by *Spirits.* Yet ſometimes alſo by *Phyſick*, which prov'd withal, that the *Diſpoſition* of the *matter* was removeable by *natural* Expedients, and that when it *was* ſo, the *evil Spirits* had no loger *power* to moleſt thoſe who were ſo Cur'd, by the Rules preſcrib'd to them by Providence. *This Hippocrates* proves particularly in the Caſe of the *Morbus Sacer.* Beſides theſe *diſtractions* of *Mind*, there were alſo other *Aylings* and *Diſeaſes* inflicted by way of *Puniſhment* on Criminals by the Sentence of God, and the intervention of *evil Spirits.* Such were the *falling Sickneſs*, ſuch were *Aylings* returning with the changes of the *Moon*, ſuch were *Leproſies*, ſuch ſeveral ſorts of *Fevers* and *Agues*, ſuch all thoſe Moleſtations which were removeable by *Charms*, and the like ſuſpected means of *Covenants* and *Intercourſe* with *evil Spirits.* For it was the receiv'd Opinion, as *Tertullian* ſhews, that the *Devils* could *Cure* no Maladies but ſuch as had been *caus'd* by them, by *ceaſing* to uſe the *Means* that had caus'd them, when they were adreſs'd to in the ways appointed by themſelves, and permitted by

Apology.

de Morb. Sac.

Provi-

Providence for the *Punishment* of those who rely'd on them, and maintain'd such unlawful *Intercourse* with the *Spirits* thot had appointed them. They did not so much as *pretend* to Cure all *sorts* of *Deseases* by *Charms* and *Expiations*. I believe all those Diseases which were so Cur'd may be reduc'd to the *Brain*, that *part* which I have shewn was thought liable to the *Devils* influences. I mean including the *Spinal Marrow* which is of the same Nature with the *Brain*. This also is *included* in the *part* allowed to the *Devils* to Act by the Romancer, under the Name of St. *Clemens*, in the third Century; and therefore a good Witness of the *Opinions* receiv'd among the *Christians* of that Age This is express'd less clearly in the *Recognitions* whereof we have only the Translation by *Rosinus*, in these Words. *Ante omnia ergo intelligere debetis deceptionem Serpentis antiqui, & callidas ejus suggestiones, qui quasi per prudentiam decipit vos, & melut ratione quâdam Serpit per sensus vestros; atq; ab ipso vertice incipiens, per interiores dilabitur medullas: lucrum magnum computans deceptionem vestram.* But more clearly in the *Greek*, perhaps more Faithfully preserved in the *Clementines*: Πρὸ πάντων ὃν ἐννοηθῆναι ὀφείλετε τὴν τοῦ ἐν ὑμῖν ἀπατῶντος ὄφεως κακοῦργον ἐπίνοιαν. ὃς φρονίμως ὑμᾶς ἀπατᾶ, ὑποχέσει κερείτονος λογισμοῦ, ἕρπων ὑμῶν ἐκ τοῦ ἐγκεφάλου εἰς τὴν νωπαῖον μυελὸν, καὶ μέγα κόερδος ἡγούμενος τὴν ὑμετόεραν ἀπάτην. It is no great matter whether the *Tradition* be true that is mention'd by the Ancients, that the *spinal marrow* of a Man, when corrupted, turns into a *Serpent*. Such as it is, we have it from Authors *ancient* and *not* contemptible, *Ovid*, *Pliny*, *Plutarch*, and *Ælian*. However we know, even *pretended* Phisiology is taken by the *Mystical* Interpreters of the *Old Testament*, as a rule of *Mystical* Interpretation, and might really save the *end* of God for recommending *Mystical* Senses to the Observation of the Reader, *better* than truer *Physiology*, that had not been so well *understood* by the readers of those *Times*. Besides, we know what a Subject the *fall* of *Man*, and the *Devils* concern in it under the Allegory of a *Serpent*, the

Recog. L. v. c. 17.

Clem. Hom. x. c. 10.

Ov. Met. xv. v. 389.
Plin. N. H. x. 66.
Plut. Cleomen.
Ælian. de animal. l. i. c. 51.

the *old Serpent*, as he is called in the *Revelations*. afforded of *myſtical* Interpretations. We know withal that even among the *Heathens*, a *lower* ſort of *Dæmons*, eſpecially thoſe called *Heroes* were uſually repreſented under the Symbols of *Serpents*, poſſibly in memory of this Scripture Hiſtory, as has been obſerv'd by the late learned *Biſhop* of *Worceſter*, in his *Origin. Sacr.* Why might not then this *natural* Hiſtory be adapted to ſignify the *Seat* of the *Devils* Influence? There is a not unlike experiment pretended by the *Pythagoreans* for explaining their *Symbol* for *Abſtaining* from κυαμοι, the father oppoſite to this purpoſe, becauſe *they* as well as our *ſacred* Writers, *deſign'd myſtical Senſes*, eſpecially in their *Symbols*. But I cannot allow my ſelf at preſent, to follow this Argument as far as it would lead me. It ſuffices now, to obſerve that this *Hypotheſis* ſeems generally *alluded* to in the ſacred Writers, eſpecially of the *N. T.* and therefore cannot indeed be thought ſo *precarious* as our Adverſaries might otherwiſe conceive, if they will ſuffer themſelves to be led away with *popular prejudices*, without *examining* it. The *N. T.* plainly enough diſtinguiſhes the Gift of *Healing*, which cured *Diſeaſes* not caus'd by *Devils*, directly from the curing *Infirmities caus'd by Devils*, which were ſufficiently *cured* by caſting out the *Devils* that caus'd them. And I think alſo, that they mention no Ailings of the *latter* ſort which may not be accounted for by their *Power* allow'd them by God on the parts now mention'd. However this *difference* between *divine Prophecy* and *Diabolical Enthuſiaſm* ſeems to have been *generally* agreed on, that *Prophecy* requir'd *Imagination*, but perfected and duly *ſubordinated* to the *nobler* Faculties; but *Enthuſiaſm* went no *farther* than the *Imagination*, and therefore *diſorder'd* and *hindr'd* the *Underſtanding*, and the *immaterial* Faculties depending on it. And our Adverſaries muſt be very difficult indeed in their Conceſſions, if they can doubt whether *Inſtrumental Muſick* can affect the *Imagination*, ſo as to compoſe or *diſorder* it: Yet this alone is ſufficient for *diſabling* Devils to Influence it, if their Power be *confin'd* by Providence to *diſpos'd* Matter, and *Muſick* may *indiſpoſe* the *Imagination*

nation for their Influences, and it be not withal in their Power to *make* or hinder Diſpoſitions.

But our Adverſaries have a ſtrange notion of the *Spiritualneſs* of our *Chriſtian* Religion, as if all *Bodily* and *External* aſſiſtances were now perfectly *uſeleſs* and *inconſiſtent* with the nature of our preſent Diſpenſation. On this account they are averſe to *all* aſſiſtances of our *Senſes*, as well as this of *Inſtrumental Muſick*. But why ſhould God have Inſtituted *Sacraments* for aſſiſting our *ſenſes*, if the whole *kind* of *ſuch* aſſiſtances had been ſo derogatory to the *natuer* of his *new* Eſtabliſhment? Why ſhould he have allow'd even *Vocal* Muſick, if even our *Senſes* could contribute nothing to the raiſing of the devotion of our *Spirits*? I know our Adverſaries are more willing to impute this *uſefulneſs* of *Inſtrumental Muſick*, rather to the extraordinary Interpoſition of *God* ſeconding his own *Inſtitution*. But why ſhould they think it derogatory to the Providence of God, that he ſhould make uſe of the Power himſelf has *given* to the *Natures* of Things? Or why ſhould they deny the *experience* of ſo many *Heathens*, who tho' they regarded not the *Inſtitutions* of the *God* of the *Jews*, yet receiv'd the ſame Practice of *Inſtrumental Muſick*, on account of the *Devotion* they pretended to *feel* rais'd in themſelves by it, in their ſeveral falſe Religions. This could be imputable to nothing but the *Natures* of the Things themſelves. But where have they learn'd ſuch a Notion of the *Spiritualneſs* of the Chriſtian Religion, that ſhould exclude the *uſe*, or even the *neceſſity* of *corporal*, aſſiſtances. The Scripture is not more expreſs in requiring a *Spiritual* Worſhip, than it is in requiring that alſo of the *Body*. Our *Bodies* are *Temples of the Holy Ghoſt*, and we are accordingly requir'd to *glorify God in our Bodies* as well as our *Spirits which are his*. 1 Cor. vi. 19, 20. The *unmarried Woman* is ſo to *care for the things of the Lord that ſhe may be holy both in Body and in Spirit*, vii. 34. We are to *preſent our Bodies a living Sacrifice, holy acceptable to God which is our reaſonable Service*, Rom. xii. 1. And our *whole Spirit and Soul and Body are to be preſerved blameleſs unto the coming of of our Lord Jeſus Chriſt*, 1 Theſ. v. 23. If ſervice be

13. Such a motion of the *ſpiritualneſs* of our Religion as makes *uncapable* of *Senſible* aſſiſtants, is fundamentally *inconſiſtent* with the Doctrine of the *Apoſtolical* Age.

be expected from the *Body* as well as the *Spirit*, how can it be disagreeable to the *Nature* of our *Spiritual* Religion, that such *parts* of *Bodily* Worship may be retain'd or introduc'd as may in their own *Nature* contribute to the Worship of the *Spirit*? There was indeed near the *Apostles* times an *Opinion* introduc'd among the *Philosophers*, *Numenius* perhaps may be the first that brought it in, from whom *Porphyry* owns *Plotinus* to have borrowed what he has to this purpose, That the *Soul* alone was the *Man*, and that the Body was no *part* of the *Man*, but a *Prison* to the *Soul*, and therefore *preternatural* to it, and to be avoided by it, that it might be qualified for a *perfect* State. And these did indeed so insist on the *Spiritual* nature of Religion as to *discharge* the Body from any share in it. The *good Man* with them was the only Priest, the *Soul* it self the only acceptable *Temple*, the devotion of the *Mind* the pleasing *Sacrifice*. And the way to *Union* with *God*, was to *alienate* themselves as much as was possibly from the *Body*, and from the *external Societies* of Men, and to enure themselves to *abstracted* Operations of the *Mind*, in order to the Cultivating of the *Spirit*, which was the only *power* that they thought capable of an *Union* with the *supreme Being*. This is that *Philosophical Religion* so much celebrated by *Plotinus*, *Porphry* himself, and *Hierocles*, and several others of the *later* Philosophers. *Porphyry* particularly was very much pleas'd with it, as appears from his *Sentences* and his Books *de Abstinentiâ*, but especially from his Epistle to *Anebo*, where he does by these Principles undermine all obligation to the *externals* of the *Heathen* as well as the *Christian* Religion. This put him on *starving* himself in his *Lilibæan* retirement, if his Master *Plotinus* whom he follow'd in these Opinions had not reclaim'd him. This seems to be the original of all that *Enthusiasm* that has decry'd the *external* Ordinances and Sacraments even of *Christ* himself, upon pretences to greater *Perfection*, and several Fancies of the old *Monks* relating this way in *Anastasius Siniata*; of the Popish *Mystical Divinity* and *Quietism*; of the *Familists* and *Quakers* of the

Jamblic. myst. Æ-pt. rphy. vit. nin.

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Bourignoniſts and *Philadelphians* &c. It is ſtrange our *Presbyterian* Adverſaries who diſſike theſe *Conſequences* in others, ſo diſtructive of their own Diſcipline, are notwithſtanding inſenſible of the advantage they have given to others, of juſtifying *Separation* from *themſelves*, by theſe Pretences of the *Spiritual* Nature of the *Evangelical* Worſhip, by which themſelves defended their *own* Separation from their own *Superiors*. This might at leaſt have warned them to a more accurate Examination of the *Principle*, when they found they could not juſtify the *Conſequences* that followed from it. For us it is abundantly ſufficient that this Doctrine tho' taught by *Adverſaries* of the *Apoſtles* age, was notwithſtanding perfectly different from the *Senſe* of the *Apoſtolical Church* it ſelf. The *Hereticks* by this means evaded the *Reſurrection* of the *Body*, pretending the *Reſurrection* promis'd was *already paſt* in their *myſtical Reſurrection* from *Sin*. For the riſing of the *Body* could not be thought a *Reward* if the being *in* the *Body* was *preternatural* and a State of *Puniſhment*. Thence alſo it proceeded that ſo many of thoſe firſt *Hereticks defil'd* the *Fleſh*, as not belonging to them, and condemn'd *Marriage*, as contributing to confine Souls to *Bodies*, upon this very pretence of being themſelves *Spiritual*, and being therefore for a more *Spiritual* way of Worſhip. But it is as certain, that *this* Doctrine was different from the Doctrine of the *Apoſtles*, as it is certain the *Apoſtles* were for the holy Treatment and Reſurrection of the *Body*, and that they Condemn'd thoſe for *Hereticks* who reaſon'd from this Principle inſiſted on by our Adverſaries of which they had otherwiſe no better means of information. How therefore can our Adverſaries reaſon *looſly* for the *Reformation* of *Chriſtianity* from that ſame *Principle*, which we ſee was contrary to the very *Foundations* of truly *Primitive Apoſtolical Chriſtianity*? Which was the *Foundation* of moſt of thoſe *Hereſies* which were then Condemn'd by that *unqueſtionable* Authority.

For my part I can ſee no *Difference* in this particular, between the *Old* and the *new Peculium*. The ſame

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Reasons that prov'd *Bodily* Worship useful in the *Mosaick* Discipline, prove it so *still*.

We have *Bodies* as well as they, and of the same frail *Make* and Constitution as theirs were. Our *Souls* are also of the same *Kind*, as *dependent* on our *Bodies* as *theirs*, and as apt to be influenc'd by them. *Providence* has impos'd no *new* Rules, that we know of for the Influences of *good* and *evil Spirits* from what were impos'd *then*. What then should hinder but that *still* our *Minds* should be influenc'd by the *good* and *evil* Dispositions of our *Bodies* as much as *formerly*? And that in order to the *receiving* the influences of *both* sorts of *Spirits*. And certainly they cannot think that *Musick* has *lost* any of that Influence on our *Bodies*, that it had formerly. How can they therefore doubt but that it might *still* have the same effect on the *like Bodies* alike, influencing the same *Kind* of *Souls*? The *Church* is *still* as much a Body as it was then, and as much oblig'd to *Worship* God in *Assemblies*, tho not confin'd to one particular *Nation* as it was then. And the *Apostle* requires that all *Acts* of the Worship in *Assemblies*, were to be perform'd with a Design of *edifying* the *whole* Assemblies. He permits no exercise of *Gifts*, even of the *divine* Spirit *there*, but such as were for common *edification*. But the *edification* of *Assemblies* is not otherwise performable than by *Sensible* and *Corporeal* significations. These are the only Means by which the whole *Body* can *Communicate* in the Devotion of every *particular*, by which they can mutually *give* and *receive* edification. It is therefore still as impossible to *signify* a great Honour for the *Deity* Ador'd in such Assemblies but by *Signs* greatly affecting the very *Senses*. And what is done in the Name of the *whole Body* ought to be suited to the Dignity of the Body represented. That must be by *Signs* by which *Bodies* usually signify their great Respect by the *Customes* of such *Bodies*. But *Bodies* do not usually *signify* their *great* Respect in their *Worldly* intercourse otherwise than by *Pomp* and *Magnificence*. They cannot therefore signify it in Affairs of *Religion* by Signs, *mean* and *ordinary*. Especially if their *designs* be to signify it to the *Senses*, and for the edification of *others*.

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For certainly *Signs* which ſignifie a *mean* or *no* Reſpect on other occaſions, cannot be thought to ſignify a *great* one in the Affairs of *Religion*. It is on the contrary taken as an Affront to *Honour* excellent Perſons in a way *unſuitable* to their *Character*, tho' the *ſame Significations* might juſtly be reputed *Honourable* if perform'd to an *Inferior* Perſon to whom they had been *proportionable*. This Conſideration muſt make all *Significations* ſhort of the *utmoſt* that can be done *diſhonourable* when paid to an *infinitely* perfect Being. The *Magnificence* therefore of the Worſhip of *God* ought to be ſuch as it us'd to *ſignify* the *greateſt* Reſpect to the *Senſes* of the *Spectators* if the Reſpect be to be ſignifyed *Senſibly*. I know not how our Adverſaſaries can deny any part of this *Reaſoning* on the *Principles* now mentioned.

But I know they do pretend *Authority* for this way of Arguing, *God is a Spirit*, ſays our Saviour, *and they that Worſhip him muſt Worſhip him in Spirit and in Truth*, Joh. IV. 24. This is ſpoken with relation to the Worſhip of the *Jews* at *Jeruſalem*, and the *Samaritans* on Mount *Gerizim*; and therefore muſt ſignfy ſomething *Spiritual* in the *Chriſtian* Religion which was not ſo in the Worſhip of the *Jews* and the *Samaritans*. But this might very well be true without making *external* Worſhip inconſiſtent with the *ſpiritual* Nature of the *Chriſtian* Religion. The true account of this matter I take to be this: That in what was *common* to the *Jews* and the *Samaritans*, there were two Parts, the *ſenſible* and *external* Part, which was *proper* to themſelves, and which the *Chriſtians* were not concern'd in; and the *Myſtical* and *Spiritual*, which was principally *deſign'd* by *God*, which was thenceforward to obtain as the peculiar *Glory* of the *Chriſtian* Religion. So the *new Teſtament* is oppos'd to the *Old*, that it is not of the *Letter* as the *Old* was, but of the *Spirit*, 2 Cor. 3. 6. That is, that the *N. T.* is really the *ſame* with the *Old*, the ſame thing in the *ſpiritual* Senſe which was prefigured by the *literal* Senſe of what was enjoyn'd on the *Jews* then. Thus the *Letter* and

15 The Worſhip of God in *Spirit* not oppos'd to that which is *Senſible* and *Corporeal*, but to the *Literal* Senſe of the *Law* of *Moſes*.

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Circumciſion are taken for *Circumciſion* in the *literal* Senſe, Rom. 2. 27. By a known *Hendiadis*. And *Circumciſion* of the *Heart* is ſaid to be *In the ſpirit not in the letter*, v. 29. So the *Service* in *Newneſs of the Spirit*, is oppos'd to that which had been *In the oldneſs of the letter*, Rom. VII. 6. And when the *Jews* underſtood our Saviours Diſcourſe concerning *Eating his fleſh, and drinking his blood* in a *carnal* Senſe, he corrects their Miſtake, by telling them, that the Words he had ſpoken to them, were *Spirit and Life*, Joh. VI. 63. that is, by warning them, that his Words were to be underſtood not *Literally* but *Myſtically*. *Life* is joyn'd with *Spirit* in our *Saviours* words, exactly as it is by the *Apoſtle* when he alſo tells us, that the *Letter killeth*, but the *Spirit giveth Life*, 2 Cor. 3. 6. intimating that the *Life* promis'd by *Moſes* when he ſet *Life* and *Death* before the *Iſraelites*, was not to be expected from the Obſervation of the *literal* Senſe of the *Moſaical* Laws, but the *Myſtical*, which was a ſtrong Obligation to the *new Peculium*. Becauſe the *myſtical* Senſe even of the *old Law*, which was the *principal* Senſe *deſign'd* by *God*, was ſuppos'd to be the ſame with the *Goſpel*. So *Spirit and Truth* are alſo fitly joyn'd together in the Diſcourſe of our Saviour with the Woman of *Samaria*. For the *myſtical* Senſe, was the Senſe truly *Intended* by *God*, and and the *Literal* no otherwiſe than as *conveying* the *myſtical*. The *Truth* here is alſo oppos'd to the *Shadow*. So the Apoſtle tells us, that the *Law* was a *Shadow of things to come*, that is, of thoſe which were to be fulfilled under the *Goſpel*. The *Shadow* is oppos'd to the *Body* that cauſes it. Therefore the Word *Body* as ſignifying *Truth* in oppoſition to the *Shadow* of the *Body*, is apply'd to the *Realitys* of the *Goſpel*, even in things not properly *Corporeal*. So the *fullneſs of the Godhead* was ſaid to *dwell* in our bleſſed Saviour *bodily*. Not like that which was in the *Tabernacle* of *Moſes* which was but a *Shadow* of the *true Tabernacle*. That the *Moſaic Tabernacle* was but a *Shadow*, was granted by the *myſtical* Interpreters of the *Law*, as appears from *Philo*. They

Heb. VIII. 5. X. 1.
Col. II. 17.
Col. II. 9.
Heb. VIII. 2, 5. IX. 24.

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gather'd it from the Name of *Bazaleel* who *made* the *Tabernacle*, which *ſignfies* ſo, and from its being made in *Imitation* of the *Pattern in the Mount*, which *Pattern* the *New Teſtament*: *Reaſonings* ſuppoſe to be meant of the *Goſpel*. This *way* of *Reaſoning*, tho' it would be *precarious* in *other* things, yet is the *propereſt* for underſtanding *Prophecyes* which were uſually underſtood by the *God* that gave them in that Senſe which ſeem'd otherwiſe moſt *remote* from their *Literal* Signification. This is ſo notorious, that not having leiſure for it, I cannot think it neceſſary to heap Examples. Our Saviours *Deſign* therefore in this Diſcourſe with the *Woman* of *Samaria*, is to ſhew that the *confinement* of the *ſolemn* Worſhip of *God* to one *Place*, either *Jeruſalem* or *Mount Gerizim*, was diſagreeable to the *Nature* of the Worſhip of the *Goſpel*, and therefore to be *abrogated* by it. And as to that particular Deſign, I take our bleſſed Lords *Reaſoning* to be this. The original *Conſecration* both of the *Tabernacle* and the *Temple*, was by the Deſcent of a *luminous* Body on them, as a *Symbol* of the *Majeſtick preſence* of *God*, which the *Rabbins* call a *Shechinah*. This *viſible* appearance at *firſt* was ſuppos'd to be the *cauſe* of the *Conſecration*, which laſted afterwards, *long* after the *viſible* Appearance it ſelf had *diſappeared*, as the *Jews* ſay it did under the *ſecond Temple*. This *way* of Conſecration, *confin'd Conſecration* to *Places*. The *Shechinah* it ſelf as a *Body* could not be otherwiſe then *confin'd*. And whilſt *God* was pleaſed to *reſerve* this Power to *himſelf*, that beſides the *Conſecration* of *Men*, which was requiſite to *ſeparate* the Place Conſecrated from *common uſes*, no *Place* however ſhould be counted *Holy*, till *God* himſelf had ſignified his own *Acceptance* of it by ſuch a *viſible Symbol* of his *Preſence*, It follow'd neceſſarily, that if *God* ſhew'd this *Symbol* only in *one Place*, no other Place, *beſides* that *one*, could be counted holy as *accepted* by *him*. But the *true Preſence* of *God* ſignified by that *Symbol*, our Saviour obſerves, and that by the *myſtical* way of *Reaſoning* then receiv'd, to have been ſuitable to

Ερμηνεύεται ἓν Βεσελεὴλ, ἐν σκιᾷ ὁ θεὸς. *Philo.* Alleg. Leg. l. 11. p. 79. ἐν σκιαῖς ποιῶν ἑρμηνεύεται de Plantat. Noe. p. 218. ἑρμηνευθεὶς ἐνυπνίῳ θεοῦ. de Somn. p. 596.

the Nature of God himſelf, who was a Spirit, and therefore Spiritual might as well be (if God pleas'd) in Places where no ſuch appearance was to the Senſes, as where it was. Withal, that theſe inviſible *Archetypes* were the eternal things, that were to hold when the viſible *Ectypes* were aboliſhed; this was alſo granted him in the *Platonick* Reaſonings of that Age. When therefore the Goſpel was to take place, which was a State of thoſe very *Archetypes* which were prefigured in the Law, from that time forward God was not to inſiſt on that way of Conſecration, by viſible *Shechinahs* which had been required before. But as the ſeparation of a Place from common uſe, was ſufficient on Mans part to Conſecrate it, if God ſhould be pleas'd to accept it; ſo when this way of ſignifying the Divine Acceptance immediately by a *Shechinah* was laid aſide, the Divine Acceptance would be ſufficiently ſignified by the Acceptance of the Prieſt whom God had inveſted with an indefinite Authority, of not only repreſenting, but obliging him to ratifie what he was to do in his Name, in things wherein God had not particularly oblig'd him to expect a more particular Signification of his Pleaſure. When therefore this myſtical Diſpenſation was to take place, then as every City was to be equal with Mount *Gerizim*, or even *Jeruſalem* it ſelf, then the Biſhops of particular Cities, were to be equal with the High-Prieſt of *Jeruſalem*, and might as freely Conſecrate as he, and exerciſe the ſupreme Power of the Evangelical Myſtical Sacrifice within his own Juriſdiction. This I take to be the true Deſign of our Saviours Diſcourſe in that Place, to prepare both *Jews* and *Samaritans*, not to be ſurpriz'd at this Change, which was punctually fulfill'd in the Event, how contrary ſoever it ſeem'd to their preſent receiv'd Opinions and Expectations.

16. Nothing therefore can be Objected to *Inſtrumental Muſic* that is

And what is there in all this Reaſoning, wherein our Adverſaries can think our preſent cauſe concern'd? Spiritual we ſee here, is not oppos'd to Bodily, but Literal, that is Literal of the Law of *Moſes*, where it was to interfere with the myſtical Senſe, which was principally intended by the *Legiſlator*. Do we re-

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vive the *literal* Senſe as it concern'd the particular *Nation* of the *Jews*? Or do *we extend* the Obligation to oblige *other Nations*, on whom it was not impos'd *then*, and for whom it was never *intended* under the *Spiritual* Diſpenſation of the *Goſpel*? Do we ſo *urge* the *Senſe* as to *exclude* the *myſtical*, ſo as to *exclude Gentiles* from the *benefits* of the *Law*, whilſt they do indeed more comply with the true *deſign* of the *Legiſlator*, than if they had obſerv'd the *literal* Senſe? Do *we* exclude any from the *new Peculium* who have the *Circumciſions* of the *Spirit*, for no other Reaſon but becauſe they want the *Circumciſion* of the *letter*? This had indeed been repugnant to the *deſign* of the *Goſpel*, which was to convince us that in all things *inconſiſtent*, the Obſervation of the *myſtical* Senſe was to take *place* of the *Literal*, and thence forwards to take away its *Obligation*. And do we ſay otherwiſe? Or do we ſay that *Shechinahs* are to be expected for Conſecrations *now*, or any *other* Significations of the divine *Acceptance* of what is ſeparated for his uſe by *Men*, beſides the acceptance of them who are *authoriz'd* in *general* to *repreſent* and *oblige* him in things whereof he has made no particular *exception*? Can they pretend that our preſent Diſpute has any relation to thoſe which divided the *Jews* and *Chriſtians* in the *Apoſtolical* Age? They very well know that our preſent Diſpute is wholly between *Chriſtians*, and has no relation to the *Obligation* of the *Moſaick* Law in any Sence. It is very true that the *literal* Sence of the *Moſaick* Law *uſually* related to *external ſenſible Things*, and the *Myſtical* to things *inſenſible* and *Spiritual*. And the *Myſtical* Senſe being the *Spiritual*, may give the occaſion why our Adverſaries fancy that the *Myſtical* Senſe ſhould always relate to *ſpiritual Things*. But its not being oppos'd to *ſenſible* or *bodily*, but *literal*, ſhews plainly that the *things* concern'd in the *literal* Senſe are not conſider'd in this *reaſoning* as *ſenſible* and *corporeal*. And on the other ſide, in the *Reaſonings* of the *N. T.* the *Evangelical* Inſtitutions even in this World are all ſuppos'd to belong to the *Spiritual* Senſe of the *old* Law. And for that very reaſon it is inferr'd, that *they* were *principally* regarded by God, becauſe the *Myſtical* Senſe of the

inconſiſtent with the *ſpiritual* Nature of the *Worſhip* of the *Goſpel*.

Law was more principally intended by him than the *literal*. The whole Evangelical Inſtitution is in the ſame *Reaſoning* ſuppos'd to be the Pattern ſhew'd to *Moſes* in the *Mount*; in imitation of which, the *Tabernacle* was to be made. And this in order to the proving, that the Evangelical Inſtitutions were to be eternal, becauſe the *Ideal* Patterns of things were in the *Platonick* way of Reaſoning, ſuppos'd to be ſo. This *Eternity* concern'd in this Diſpute, can only be meant of that which was to laſt as long as this World; ſo the *everlaſting Hills*, Gen. xlix. 26. and the *everlaſting Mountains*, Habak. iii. 6. and the Land of *Canaan*, is ſaid to be given for an *everlaſting Poſſeſſion*, Gen. xvii. 8. xlviii. 4. from the Senſe; the *everlaſtingneſs* of the Goſpel, is oppos'd to the duration of the Law, which was even in this Life to give way to a more laſting Eſtabliſhment. But it is certain, that theſe very Inſtitutions of the Goſpel, which have ſucceeded the abrogated Inſtitutions of the Law, and which are therefore ſuppos'd to be Spiritual in this Senſe, as Spiritual is oppos'd the Literal Senſe of the Law, are notwithſtanding themſelves Senſible and Corporeal. So is Baptiſm, which has ſucceeded in the place of the abrogated Circumciſion of the Letter; ſo alſo is our Euchariſtical Sacrifice, which now anſwers the abrogated Bloody Sacrifices. Theſe therefore muſt be ſuppos'd to be Spiritual in this Senſe of the Word, notwithſtanding their being ſenſible and corporeal. Our Adverſaries therefore, do certainly miſtake the meaning of this Reaſoning, when they hence gather, that any Obſervations are contrary to the ſpiritual Nature of the Goſpel on that account alone, becauſe they are Senſible and Corporeal.

17. *Pomp and Magnificence of the external Worſhip, is not inconſiſtent with the Deſign of the Goſpel.*

But tho' ſenſible Aſſiſtances ſhould not be inconſiſtent with the Nature of Evangelical Worſhip, yet our Adverſaries think at leaſt, that Pomp and Magnificence muſt needs be ſo. One would think by the gradation, that their Arguments on this Head were more cogent and convictive, but it proves quite the contrary, not one Text can they pretend againſt the Pomp and Magnificence of the publick Worſhip of God; rather all the appearances of Scripture Reaſonings is againſt them. The Worſhip of the Old Teſtament was manifeſtly very Magnificent; nor can our

our Adverſaries *deny* that it *was* ſo; What have they therefore to ſay, why it ought not to be ſo *ſtill*? Can they ſhew any *Text* of the *New Teſtament* againſt it as a thing that was to *ceaſe* and be no *more* practis'd? I know of none they do pretend either in the *ſame* or in *equivalent* Terms. Can they then pretend any thing *inconſiſtent* with it in the conſtitution of the *Goſpel* or of the *new Peculium*? Theſe things I have ſhewn to be the true *Originals* of the *abrogation* of what was indeed *abrogated* in the old *Moſaick* Law. The *reaſonings* of the *Old Teſt.* as well as the *poſitive* Precepts of it, rather *favour* than *contradict* the *Manificence* and *Sumptuouſneſs* of the *publick* Solemnities of the divine Worſhip. *David* would not offer *Burnt offerings* unto the Lord his God, of that which coſt him nothing, 2 *Sam.* xxiv. 24. and *Malachy* makes *mean Sacrifices* to redound to the contempt of the *Religion* wherein they were uſed. He makes them to be a *polluting* Gods *Altar*, and interprets the offering them as if the Offerers of them had *ſaid*, *The Table of the Lord is contemptible*, Mal. i. 7. He Expoſtulates concerning them further, *v.* 8. *Offer it now to thy Governour, will he be pleaſed with thee, or accept thy Perſon ſaith the Lord of Hoſts*? Plainly intimating that *God* did as much *expect* expenſive Sacrifices from thoſe who were *able* to offer them, and had *reaſon* to do ſo, as any of their *Governours*; and would as much *reſent* the contrary as an affront, as *Governours* would *mean* Preſents from ſuch as were able to offer *great* ones. The *Reaſoning* is the very ſame in *Iſ.* xl. 16. Lebanon *is not ſufficient to burn, nor the Beaſts thereof for a burnt Offering.* Arguing *for* the *Magnificence* of the *Offering* from the *greatneſs* of the *Perſon* to whom it is made. And I have already ſhewn how in the *N. T.* the *Reaſon* even of *abrogated* Precepts is owned as ſtill *obliging*, as a reaſon *approv'd* by *God*. Much more in caſes wherein our Adverſaries can prove no *abrogation*, ſuch as is this of *Inſtrumental Muſick*. But the *divine* Authority of the *N. T.* does alſo plainly *approve* the ſame *Reaſoning*. It is a clear inſtance of it, when our Saviour values the poor Widows *Mites* as more than the Offerings of the

Rich, who had caſt in *greater* Sums out of their *greater* abundance, St. *Mar*, xii. 43. St. *Luke* xxi. 3. This plainly ſhews, That as God does graciouſly *accept* of *mean* things from thoſe who are able to give no *more*, ſo he does not *excuſe* them from *Magnificence* whoſe *Abilities* may afford it. Our Saviour *reaſons* the ſame way in the caſe of the Woman who *anointed* his *Feet* with the *Alabaſter* Box of very *precious Ointment*. The ſame Objection was made *then* which is made by our Adverſaries *now*, that it might have been *ſold for much and given to the Poor*. Yet our Saviour *commends* the *reaſonableneſs* of the Gift, as well as the *Gift* it ſelf, and returns the Woman an honourable *Memorial* for it, *wherever* his *Goſpel ſhould be preach'd*. The Objection would indeed be greater *than* when the *numbers* of the *Poor* were *greater*, and the *Abilities* of the *Chriſtians* for Contribution were leſs than they are *now*. Yet even ſo our Saviour did not *approve* of our Adverſaries Reaſon. He allow'd a *liberality* in ſhewing their reſpect to the *Temple* of his Body, as a token of what he would alſo judge commendable if us'd to the *material Temples* that ſhould *afterwards* be Conſecrated to his Worſhip. And in giving a *precedent* for *teaching* his *Diſciples* what he would have *them* do *afterwards*; and *introducing* it, he did not allow even the preſent *Neceſſities* of his *Diſciples* to over-rule him. Thus, I am very apt to think the *generality* of his *Diſciples* were then *inclinable* to *underſtand* him; and therefore *thus* in all likelihood, he *deſign'd* they ſhould underſtand him, when he gave them no *warning* of *miſunderſtanding* him, in ſuch a *way* of *Interpreting* his Mind as he *foreſaw* them *inclinable* to follow by the way of *reaſoning* of that Age. It was a receiv'd *Principle* that our Saviours *Actions* as well as his *Diſcourſes*, were *Prophetical* and *Inſtructive*, and that they *ſignified* many things which were not to be underſtood at *preſent*, but afterwards when they were *fulfilled*, and when Providence had fitted circumſtances for *practiſing* them, eſpecially in things which were not *practicable* at *preſent*, as not fitted to their preſent *Circumſtances*. This

S. Mat. xxvi. 7, *&c.* S. Mark xiv. 3. S. Luke vii. 36.

was

was plainly the Caſe then, in relation to the Subject of our preſent Diſcourſe. The Poverty of the Apoſtolical Chriſtians, diſabled them for all things Sumptuous and Magnificent. Nor was there then, any Proſpect of a Change for the better, which might make it prudent to provide expreſly for the Caſe: Withal, our bleſſed Saviour knew that his Senſe would be gathered from his Actions, Himſelf had train'd up his Diſciples to do ſo; and the *Jews* in their myſtical Interpretations of the Hiſtory of the Old Teſtament, had even in his time, taken up the Cuſtom of gathering the Senſe of God from the Prophetick Inſtincts and Actions of their own Patriarchs. The leaving them therefore to thoſe Inferences, which he foreſaw them inclinable to make from his Actions and Intimations, was a very prudent, a very ſufficient Proviſion for a Caſe which was to fall out at ſuch a diſtance afterwards. S. Joh. xiii. 7.

18. *Magnificence* not repugnant to the *Simplicity* of the *Goſpel*.

The only Reaſon this preſent Adverſary inſiſts on for proving the Inconſiſtence of Magnificence with the Nature of the Worſhip of the Goſpel, is that the *Romaniſts* are uſually cenſur'd for their exceſs in this kind. This he only takes for granted, and draws Inferences from it, but never offers any Proof, that it is indeed blameable. The ſame way he takes in his uſe of the other popular Prejudices now diſprov'd, but methinks it would have better become them, who ſo uſually appeal from humane Authorities to the Scriptures, now alſo to have produc'd the Scriptures (if they could find any) that even themſelves could judge favourable to their Deſign, before they had ventured on drawing Inferences. That would have made their Diſſent look more like a difference to greater Authority, than Reſentment and Averſation to their Adverſaries againſt whom they are concerned in this whole Diſpute. But I cannot indeed imagine, what they can pretend from the Scriptures againſt the Magnificence of Gods Worſhip, in thoſe who are able to bear the Burden of it. They may fancy perhaps, that the Simplicity of the Goſpel may be inconſiſtent with this Magnificence. But the Simplicity of the Goſpel is never (that I know of) us'd concerning the *Wor-*

ſhip of the *Goſpel* it ſelf, but concerning the *good meaning* of the *Perſons* who *Preached* the *Goſpel*. It is plainly oppos'd to πανυργία 2 Cor. xi. 3. It is us'd as ſynonymous with ἁπλικεύεια 2 Cor. i. 12. which plainly ſhew that it ſignifies *Sincerity* and *Heartineſs*, only in oppoſition to *double Dealing*. But ſo far it is from implying *Inexpenſiveneſs*, that on the contrary, it rather ſometimes denotes *Liberality* when it is uſed concerning a *ſubject* that is *capable* of it, ſo, ὁ μεταδιδοὺς ἐν ἁπλότητι. Num. xii. 8. As the ἁπλοῦς ὀφθαλμὸς is oppos'd to that which is call'd πονηρὸς. S. Mat. vi. 22, 23. And as the πονηρὸς ὀφθαλμὸς is oppos'd to ἀγαθότης. S. Mat. xx 15. as that ſignifies *Bounteouſneſs* and *Liberality*. In this way of Interpretation, the *Simplicity* of the *Goſpel* ſignifies the *Generoſity* of the *Goſpel*, and will rather *countenance* Magnificence than *diſcourage* it.

19. Sacred *Dances* not *unlawful*, but not therefore *neceſſary* to be *reſtor'd*, if *Inſtrumental-Muſick* be ſo

But our preſent *Adverſary* is ſolicitous for the *Conſequences* that may follow from the reſtitution of *Inſtrumental Muſick*. He conceives that by the like *Inferences* we may reſtore *Circumciſion* and *bloody Sacrifices*, and the old Cuſtom of *Dancing* to the *Inſtrumental Muſick*. And what if we ſhould grant him his laſt Conſequence concerning *Dancing*, ſo far at leaſt as to acknowledge that the *Church* might *lawfully* reduce it? I doubt he would be hard put to it to prove it *unlawful*. It *muſt* be ſo at leaſt if he would *confine* himſelf, as they pretend to do, to the *Scriptures*, He cannot ſure think there is any Argument in the irreverent *Expreſſion* he uſes concerning it. It is no other than what *Michol* would propably have uſed, if ſhe had ſpoken *Engliſh*. But *David* was contented to bear the Reproach of it, and to juſtify it againſt her. And I believe our Adverſaries will not eaſily queſtion but that we are ſafer in following the Senſe of *David*, than they are in following that of *Michol*. The Deſign of the Objection in both Caſes, both of our *Adverſaries* and *Michol*, is to Charge the Poſture of *Dancing*, with the Imputation of *Levity*. As if there could not be *Grave* and *Decorous Dances*, as well as *Grave* and

and *Decorous Tunes*; and as if there could not be *Grave* and *Decorous Tunes* on *Inſtrumental* as well as on *Vocal* Muſick. At preſent it is ſufficient for as now, that if their Objection had been *true* in *general*, God would neither have allow'd *ſacred Dancing* then, nor would *David* have avowedly defended it, nor would God have *ſeconded* him in doing ſo by inflicting a *Puniſhment* on *Michol* for her Prophane upbraiding her Prince and *Husband* with it, as if in Practiſing it he had done any thing beneath the *Dignity* of his Station. If they will defend *David* in it, they are as much oblig'd as *we* are, to own the weakneſs of this *general* Charge. I think therefore the Practice if it had been again receiv'd, ſecure enough if they will be pleas'd to admit no Objections againſt, it *now* that would have prov'd it unlawful *then*. For we have a greater Evidence, than any their Reaſons can pretend to, that it was not unlawful *then*. But ſuppoſing it *lawful*, yet the Apoſtle himſelf will aſſure them, that all things indeed *lawful* are not on that account alone to be therefore own'd as *expedient*. 1 Cor. VI. 12. X. 23. And therefore fit to receive a *new Sanction*. There will be no more Obligation to revive *that* ancient Cuſtom *now*, than many others which were undoubtedly *allowable* and *prudent* in thoſe *times* wherein they were univerſally *receiv'd*, but have now loſt the reaſon that made them uſeful *then*, by their being *ſince* as univerſally diſus'd. *Singularity* alone is an inconvenience in a thing *indifferent* in its own Nature, where there are not more *momentous* Conſiderations to make *amends*, for it, and to recommend it. However the gennine *Ignatius* in his uninterpolated Epiſtles reaſons from alluſions to *holy Dances* and *Inſtrumental Muſick*. This ſhews, that whether they *practic'd* them or not, yet the Chriſtians, of that Age at leaſt, did not *Condemn* them. And there is reaſon to believe they did not. The *Pythagoreans* greatly *approv'd* them, as we know the *Jewiſh Eſſenes* were great admirers of the *Pythagoreans*, who derived many of their own *Cuſtomes* to the whole *Body* of the *Chriſtians*. Such were their

Τὸ ἀξιονόμασον ὑμῶν πρεσβυτέριον τῷ θεοπρεπεστάτῳ ἐπισκόπῳ, ὡς χορδαὶ κιθάρᾳ.

διὰ τοῦτο ἐν τῇ ονομοίᾳ ὑμῶν χειρὸς ἁγίαι καὶ καθαραὶ χεῖρες. Jud. xv.

their *Praying* to the *East*, their great *averſeneſs* even to lawful *Oaths*, their *Reconcilations* before *Sunſet*, their uſe of *Milk* and *Honey*, as a *Symbol* of the *new Birth*. Theſe things we find the Church poſſeſs'd of in very antient Monuments, without any Account of their firſt *Original*. And the firſt and laſt are not ſo accountable from any other *Original*, as this, of their being brought among the *Chriſtians*, by the *univerſal* Converſion of the *Eſſenes*. So the Author of the Book of *Judith*, makes the *Jews* expreſſing their *Joy* for the defeat of *Holofernes's* Army, by *Dances* with *Muſick* alſo *Inſtrumental*. This appears partly from the *Greek*, partly from the *Latin*, which in thoſe *Apocryphal* Books are ſtrangely different. This ſhews at leaſt the Senſe of the *Jews* in that *Age*, wherein that *Book* firſt appeared. *That* could not be later than the *Apoſtles* time, becauſe *Clemens* mentions *Judith* in his Epiſtle to the *Corinthians*. And indeed, within freſh *Memory* of *Ignatius*, the *Apoſtolical* Church, which was the Head of all other Churches, had notoriouſly *approv'd* and *communicated* with *Inſtrumental Muſick*, at leaſt in the Worſhip of the *Temple*. It is not alſo improbable, but that the *Apoſtles* continued it in the *Head* Church, whether in *Pella*, or in the Ruins of *Jeruſalem*, after the *Diſſolution* of the Worſhip of the *Temple*, That mention of *Harpers*, which is in the Viſion of the *Revelations* has nothing joyn'd with it Characteriſtick of the *Jewiſh* Worſhip *before* the Diſſolution. And therefore may repreſent the *Fact* truly, as it was in this Interval, between the Deſtruction of the *Temple*, and the new *Troubles* which befell the *Chriſtians* in the latter end of *Domitian*, but eſpecially under *Trajan*. This is a time, wherein we have no Monuments that can inform us any thing to the contrary: And *within* this time it muſt have been, that St. *John* ſaw that Viſion in his *Exile* at *Patmos*. The eldeſt Teſtimony produc'd by our Adverſary from *Clemens Alexandrinus*, is conſiderably later than *Ignatius*, when the *memory* of the *Traditions* of the *Apoſtolical* Church of *Jeruſalem*, was now much forgotten, by the many

χειρὸς ἁγίας δεῖται ἵνα ὦμεν ὅσιοι ἐν ὁμοιοία χρῶμα θεῖ λαλοῦντες ἅδητε ἐν φωνῇ μιᾷ διὰ Ἰησοῦ Χριστοῦ τῷ παιδὶ, &c. Ep. ad Ephes. N. 4.

ny *Diſturbances* which followed on the Ruin of the *Temple*. It is not improbable, that the *Inſtrumental Muſick* was the Prerogative of that *Supreme* Church, as it ſeems alſo to have been of the *Temple* Worſhip of the *Jews* in *Jeruſalem*. The *Muſick* uſually accompanied the *Sacrifices*, which by the *Jewiſh* Law, were to be Offer'd only at *Jeruſalem*, we never find it mention'd in the *Synagogue*-Worſhip. And *this* may give a probable Account, why it was not receiv'd in other *Chriſtian* Churches beſides that of *Jeruſalem*. They were form'd in imitation of the *Jewiſh-Synagogues* at firſt with the ſame dependance (in many regards) on the *Church* of *Jeruſalem* that the *Synagogues* had on the *Temple*. And when after the *Deceaſe* of all the *Apoſtles*, the *other* Churches ſucceeded into the full *Rights* of the *Head* Church of *Jeruſalem*; the diſorders of the times had ſo long *diſcontinu'd* that Cuſtom even in the *Head* Church, that tho' *Ignatius* might, yet it might be very poſſible that *Clemens Alexandrinus* might not remember it; no not even with the Aſſiſtance of thoſe old *Witneſſes* of *Apoſtolical* Tradition, from whom *Clemens* receiv'd his Informations of the *Apoſtolical* Affairs, as himſelf tells us. But it is not likely, that *any* even of *thoſe* Witneſſes could be near ſo Old as *Ignatius*. But the *Muſick* deſcrib'd in the *Revelations*, is ſuch as might likely be practic'd by the *Apoſtles* in the Ruins of *Jeruſalem*, after the *Diſperſion* of the *Jews*, and the *Abolition* of the *Temple-Sacrifices*. Strom. I.

However our Adverſary conceives, that *Circumciſion*, and the old *bloody Sacrifices* might be reſtor'd by the ſame *Conſequence* that *Inſtrumental Muſick* were, if any Church ſhould think fit to do ſo. He might well think ſo, whilſt he believ'd, that the only *Reaſon* which made *Circumciſion* and thoſe *Sacrifices* unlawful *now*, was their having been obſerv'd *formerly*. But I have ſhewn how contrary that *way* of *Reaſoning* is, to the *way* of *Reaſoning* us'd by the Writers of the *N. T.* and have thereby prov'd a neceſſity of ſettling an *Hypotheſis*, by which we may be able to diſtinguiſh what is *Aboliſh'd*

20. The *Jewiſh Circumciſion* contrary to the Deſign of the *Goſpel*. The *Gentile* nothing to our *Adverſaries* purpoſe. The Caſe of *neither* of them like that of *Inſtrumental Muſick*.

bolish'd from what is *not* ſo. And the *Hypotheſis* now given, affords a *Rule* ſufficient, to ſhew why *Inſtrumental Muſick* may ſtill be *Lawful*, tho' neither *Circumciſion* nor *bloody Sacrifices* were ſo. That is, becauſe *Inſtrumental Muſick*, is no way repugnant to the Conſtitution of the *new Peculium*, which is not true of the *Jewiſh Circumciſion*, nor the *Jewiſh Sacrifices*. For no *uncircumcis'd* Perſon, could partake of the *Jewiſh Sacrifices*, and he that was *Circumciſed*, was thereby *Incorporated* into the *Jewiſh Nation*. Whilſt theſe two things were inſiſted on, it was impoſſible for a *Gentile* not *Incorporated* into the *Jewiſh Nation* to be admitted to the *Benefits* of the *new Peculium*, which was directly *contrary* to the *new* Revelations of the *Goſpel*. But our Author urges the *Circumciſion* of *other* Nations, as if their *Agreement* in it, would have gone as far to have recommended it for a Law of *Nations* as their Conſent in *Inſtrumental-Muſick*. But he did not remember that no other *Nation* that uſed *Circumciſion* did *pretend* to uſe it as the *Jews*, as a Ceremony of Admiſſion into the *peculiar People* of *God*, which is the only Conſideration, that made it *inconſiſtent* with the Conſtitution of the *Goſpel*. Several of them ſeem'd to have us'd it, not as an *Initiation* to their *Nation*, but to their *Sacerdotal* Dignity, to qualifie men for being admitted to the Secrets of their *Religion*. So it ſeems to have been in the Caſes of *Pythagoras* and *Apion*, who were *Circumciſed* among the *Ægyptians*. And therefore alſo among other Nations who deriv'd their Circumciſion from the *Ægyptians*, as particularly the *Colchians* are ſaid to have done by *Soſoſtris*. And perhaps this may be the Reaſon, why the *old Peculium* is call'd a *Royal Prieſthood*, as well as a *Holy Nation*, becauſe the right of *Admitting* into that *Nation* was equal to that which among *other Nations*, was thought ſufficient to confer that *higher* Degree of *Sanctity*, which all Nations aſcrib'd to their *Prieſts*, above the *ordinary Holineſs*, thought requiſite to partake of the *National Sacrifices*, which were common to the *whole Nation*. But no *Nation* however beſide the *Jews*, pretended to be the *peculiar People*, who were favour'd with the *immediate*

diate Patronage of the *ſupreme Being*. They could not therefore impoſe *Incorporation* into themſelves, as a *Condition* of *Admiſſion* into the *new Peculium* on *other* Nations beſides *themſelves*, tho' their *Circumciſion* had been deſign'd as a Right of *Incorporation*. Their *Circumciſion* therefore, not being impos'd as a *Condition* of the *Peculium*, had been as *Innocent* as that of the *Jews* was, when obſerv'd only by their own *Nation*, and not impos'd on *others*, as a Condition requiſite to qualify them for the *Spiritual* Favours of the *Peculium*. Upon theſe terms the *Jews* themſelves, were *permitted* the uſe of it whilſt they *Communicated* with the *uncircumcis'd Gentiles*, in the Offices of the *Chriſtian* Religion. Much leſs could it be *Condemned* in *other Nations*, who *never* impos'd it further than their *own Nation*. There was therefore, neither parity of *Reaſon*, nor ſufficient *Conſent* of *Nations* to prove the *Jewiſh Circumciſion* lawful *now*, tho' we ſhould on thoſe Accounts, grant that *Inſtrumental-Muſick* were ſo.

But *bloody Sacrifices*, our Adverſary conceives might at leaſt pretend to them. Not certainly ſo as to unite *all Nations* into *one Body*, which was the true Deſign of our *Evangelical Euchariſtical Sacrifices*. The *Jewiſh Sacrifices* none were capable of, but *one* only *Nation*, that of the *Jews*. The ſame was the Caſe of many others of the *publick National Sacrifices*. None were indeed ſuppos'd to have a *Right* in them, but the *Nation* for whoſe uſe they were originally *Inſtituted*. Some were as ſevere as the *Jews* themſelves, to make it *Piacular* and *Capital*, if one of *another Nation* did but come into that *part* of their *Temples*, where the *publick Sacrifices* were Offered. So it appears that it was only the *remiſſneſs* of their *Diſcipline* above that of the *Jews*, that made them allow others that were not of their Nation to partake of their *publick Sacrifices*. *Auguſtus* when he was in *Ægypt* would take no notice of *Apis*, and commended his Grandſon *Caius*, becauſe he would not *Pray* at *Jeruſalem*. The like was the Practice of *Hadrian*, who pretended an *Inquiſitiveneſs* into all things, and to be a ſevere *Obſerver* of *Diſcipline*. And it was a Fa-

21. No *Bloody Sacrifices* whatſoever were fit for the Deſign of the *Chriſtian Sacrifices*.

Suet. Aug. c. 93.

Spartian Adri.

a Favour uſually deſir'd from the *Senate*, that other Nations might have Leave to Offer their Donaries at the *Roman-Altars*. Theſe are ſufficient Evidences, of what was generally taken for the Rule, which is the only thing to be regarded in this Reaſoning. It is true the *Jews* allow'd publick Sacrifices for the *Perſian* Kings and *Roman* Emperours, but not ſo, as to ſuffer any *Heathens* to partake in them. Yet even this was blam'd by the ſtricteſt Pretenders to the Obſervation of the Law among them, the *Galileans* and the *Zealots*. Tho' otherwiſe, if any other Nation could admit others to their National-Sacrifices, the *Jews* had more reaſon to do ſo. They by their own Confeſſion, Worſhiped a God, to whom all other Nations owed Duty as well as themſelves, which other Nations did not pretend concerning their own Deities. There was therefore no Sacrifice of this kind, that all Nations with their National diſtinctives could pretend an equal Right to. How could they therefore unite all Nations into one Body, as it was the Deſign of our Chriſtian Religion to unite them? None of them pretended to a Right to be Confirmed in Heaven, beſides that of the *Jews*, which yet could not unite all Nations, whilſt it was believ'd to be the Right of one only Nation. There were no Bloody Sacrifices in the World, which being receiv'd into one Place, gave a Right to all other Sacrifices in the World. I do not now inſiſt on what *Porphyry* has endeavour'd to prove at large, that the firſt Sacrifices receiv'd among the Nations, were not Bloody but Innocent, and ſuch as were perfectly agreeable with his *Pythagorean* Notions, which were for the *Ζωοις ἀναίμακτοι*. They did not either know or regard the moſt ancient Example of *Abel* to the contrary. However he has ſaid very conſiderable things for it, from the Hiſtories of the *Heathens*. That is enough to diſprove that ſort, at leaſt of Sacrifices, from being a *Tradition* of the Lavv of Nations. And the Reputation of being *ἀναίμακτοι* had then prevail'd not only in thoſe *Cities* vvhich had ſubmitted to *Pythagorean Legiſlators*, but alſo among the *Romans* themſelves. I am apt to think this

Porph. de Abſt.

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was the Reaſon, why ſo many of the good Emperours who affected *Felicia Tempora*, affected alſo that their Reigns might be *ἀναίμακτοι*, Free from the *Piaculum* of ſhedding Civil Blood, or at leaſt of the better Quality. But the *Pythagorean* Doctrines were particularly grateful to the *Jewiſh Eſſenes*, who were as I ſaid, the beſt diſpoſed to the Chriſtian Religion, and who ſeem therefore to have been extirpated by an univerſal Converſion, upon the appearance of it. They were moſt addicted to the myſtical Senſe of the Law, which is the Foundation of moſt of the Reaſonings of the New Teſtament: *Numenius* the *Heathen*, who firſt joyned the myſtical Interpretation of the Law of *Moſes* with the *Heathen* Philoſophy, was a *Pythagorean*, and ſo was *Philo* the *Jew*, and the *Eſſenes*, as the ſame *Philo* teaches. This alone was ſufficient to diſpoſe the *Eſſenes* to an averſation to Bloody Sacrifices, and to have the better Opinion of the Chriſtian Religion, when they underſtood, that by it they could ſatisfie the Deſign of the *Legiſlator* without them. If they could once free themſelves thereby, from the Obligation of the Bloody Sacrifices, required by the Law of *Moſes*, there were no other in view, that were likely to be ſubſtituted inſtead of them, at leaſt by them. But the myſtical Interpretations of the Old Teſtament, afforded an eaſier Account of the Change which was to be made by the Goſpel, and more grateful to the Reliſh of the *Pythagorean Eſſenes*, and *Philoſophical Aſceticks*. The *everlaſting Prieſthood*, which was to be anſwer'd by that of the Goſpel, was to be ſuppos'd to be that of *Melchizedeck*. So 'tis expreſly called by the *Pſalmiſt*, as the Apoſtle has obſerv'd: No doubt as granted him by the myſtical Reaſonings of thoſe Times. His Sacrifice, (*προσφορὰ* is the word us'd by *Philo*, concerning him, as well as by St. *Paul*, concerning our Saviour) was *Bread* and *Wine*, exactly the ſame with that of the Goſpel. The Notion of a Prieſt implys an Offering, by the Reaſoning in the Epiſtle to the *Heb.* viii. 3. and no other thing but *Bread* and *Wine* is mentioned in the Story of *Melchizedeck* that can be call'd an

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Offering. Our *Euchariſt* therefore muſt by this Reaſoning, be the *everlaſting Offering* or *Sacrifice*, relating to his *everlaſting Prieſthood*. The rather becauſe there is a *Bread* from Heaven, mentioned alſo in the *Old Teſtament*, a very fit original *Archetype* to anſwer our *Evangelical Terreſtrial Sacrifices*. That was the *Manna* which was call'd *bread* by *Moſes*, and was indeed *Rained* from *Heaven*, and is called *the Food of Angels* by the *Pſalmiſt*. No doubt to ſhew its *Heavenly myſtical* Nature, far *exceeding* the *Nature* of our *common Bread*. It is call'd alſo a *Body prepared*, as the ſame *Apoſtle* quotes the *Words* of the *Old Teſtament*: Theſe are the very Expreſſions us'd by our bleſſed *Saviour*, concerning his *own Sacrament*, in St. Joh. VI. He alſo calls it *Manna*, *Bread* from *Heaven*, and his own *Body*, exactly according to theſe *myſtical Reaſonings* from the *Old Teſtament*. We never find any mention of an *Archetypal Heavenly Beaſt* anſwering thoſe *Bloody Sacrifices*. Yet the whole *Benefit* of theſe *Sacrifices* depended on theſe *Archetypal Patterns* anſwering them in *Heaven*. Thence follow'd the *Obligation* of *God*, to ratify in *Heaven* what was perform'd by the *Prieſt* on *Earth*, in *giving* or *denying* the *myſtical Benefits* of the *Sacraments*, as the *Prieſts* ſhould think *fit* to *give* or *deny* the *Sacramental Elements*. Thence the *Union* between the *Church Militant* and the *Church Triumphant*, on account of the *Union* between the *Cæleſtial Archetype*, and the *Terreſtrial Euchariſtical Sacrifice*. Thence the *Union* between the *Patriarchal* Church of the *Old Teſtament*, and the *Apoſtolical* of the *New*, becauſe the whole *Efficacy* of theſe *Old Sacrifices* of *Beaſts*, was deriv'd from their *repreſenting* and *applying* the *Death* of our bleſſed *Saviour*, as *Commemorated* and *apply'd* in our *Chriſtian Euchariſtical Sacrifice*. Thence the *Union* of all the *viſible Churches* in the *World* with the *Cæleſtial Church*, and among *themſelves*, and the *Reaſon* obliging all *particular* Churches in *Earth*, to *ratify* each others *Cenſures*, which was that which made their *Admiſſions* into *Communion*, and their *Excommunications* Catholick, tho' the *Acts* themſelves, was only the *Acts* of *ſingle* Churches. The

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Reaſon was, becauſe every *particular* in *admitting* a *Member* intitled the *Member* ſo admitted to the *Heavenly* Church, with which all the *particular* Churches in the *World* were *one*, and therefore were oblig'd to *own* ſuch a *Member* for a *Member* of *themſelves*. And every *particular* Church in *Excommunicating* a *Member*, *depriv'd* the Excommunicated of his *Right* to the *Heavenly* Church; which whoſoever *wanted*, could *not* be owned by any *particular* Church, which pretended to be *one* with that which was *Heavenly*; of ſo much *Conſequence* was this whole *myſtical Reaſoning*, greater perhaps than our *Adverſary* was aware of: However, this *Reaſoning* gives a clear Account, that tho' *Inſtrumental-Muſick* were as *indifferent* as we conceive it to be, it would not therefore *follow*, that it would be *Indifferent*, or in the *Power* of any *Church* to reſtore the Cuſtom of *bloody Sacrifices*.

22. No Reaſon for oppoſing the *firſt* Impoſitions whilſt *Lawful*, for fear of *Rigours* afterwards.

I know not whether it be worth the while, to take Notice of another *Conſequence*, much inſiſted on by the Party; that is, The Danger of *exceeding* in *Impoſitions*, if the *firſt* Impoſitions be *ſubmitted* to. But truly, *conſcientious Reaſoners*, would firſt have prov'd the *Hurtfulneſs* of many *lawful Impoſitions*, if *ſubmitted* to by the Eccleſiaſtical *Subject*. The *Government* might indeed be blamed for it; but in the *Subject*, (for whom they are concern'd) tho' the *Impoſitions* were indeed *hard*, yet *Submiſſion* to it for *Peace* ſake, would for that Reaſon be highly *Commendable*, as an Act of the greater *ſelf-denyal*, and the greater *Zeal* for *Peace* and *Diſciplin*, and the greater Abhorrence of *needleſs Diviſion*, whilſt nothing *Sinful* were *Impos'd*. Then they would have given ſome κεντήσεις concerning the due *Number* that might be *Impos'd*, that might neither be too *ſmall* nor too *numerous*. This they would have done, if they had deſir'd to have *purg'd* themſelves to *God* and their own *Conſciences*, that they had not oppos'd *Subjection* to thoſe who were *over them in the Lord*, but *Rigours* of thoſe who had *abus'd* the juſt *Authority* committed to them. But to ſtop at the *firſt* Impoſitions, *before* they can pretend them *Rigorous*, looks

as if *Fleſh* and *Blood*, as if *Stomach* and *Reſentments*, as if an *averſation* to *Subjection* it ſelf, had been the *original* of their Quarrel. It runs into the *oppoſite extreme*, as indeed *their* Defences of their *Schiſm* generally do, as if the *Authority* it ſelf, not any *Tyrannical uſe* of it were the thing regretted by them. The *Topick* it ſelf they cannot defend, nor juſtifie the *Conſequences* of it, who are notwithſtanding ſo forward to warn *others* of *Conſequences*, There is hardly any thing *neceſſary* in Humane Life, but what *exceſs* may make *pernicious*. *Eating* is ſo, yet how great a part do *Surfets* make in our *Bills* of *Mortality*? Will they therefore think it reaſonable for *avoyding* Surfets, to diſſwade from *Eating*? If they had no Deſign of running into an *extreme* of oppoſing all *Impoſitions* in things *Indifferent*: Our *Church Impoſitions* (what ever the Out-cry has been againſt them) have been ſo *few*, that I cannot tell how even our Adverſaries themſelves, could Charge our *Churches Impoſitions*, with being *exceſſive*, if they had allow'd of *any* Impoſitions at *all*: If they allow of *none*, they would do well to *own* that their Diſputes are not againſt *Abuſes* only of *Authority*, but againſt *Authority* it ſelf; their doing ſo, would let the Favourers of *Comprehenſion* ſee, that our *Diſputes* are not indeed of ſo *trivial* an Importance, as they are commonly conceiv'd to be. That they are indeed whether we ſhall have any *Authority* which our Adverſaries ſhall think themſelves oblig'd in *Conſcience* to own, and to be *concluded* by, when nothing but *Conſcience* can oblige them to it, in a State of *Perſecution*. That is indeed whether we our *ſelves* ſhall have any *Body Politick*, when *they* are once *receiv'd* into it, for *we* cannot any longer have ſuch a *Body* than we have the *Authority* eſſential to the *Conſtitution* of ſuch a *Body*; then it would become the *Favourers* of *Comprehenſion*, to conſider whether any *Grants* of our Adverſaries can make *amends* for ſo great a *Conceſſion* on *our* parts, as the *diſſolution* of our *ſelves*? Or whether any *other* independent *Body* in the World, would think fit to admit *Enemies* to their *Conſtitution*, into their *Body* together

together with their *hoſtile Opinions*; or whether they could think *any* Pretences, how *fair* ſoever they might ſeem otherwiſe, to be ſufficient to *compenſate* a Reconciliation of ſo fatal *Conſequence*. The rather ſo, becauſe it perfectly diſcharges Perſons reconcil'd on ſuc *Terms*, from all *Obligations* to perform what ſhould *afterwards* be perform'd as a *Condition* of the *Reconciliation* on *their* parts, for it is only their difference to our *common Authority* that can make them really *one* with us, when they are admitted into our *Aſſemblies*: The giving *this* up to them as a *Condition* of their coming in to us, is like opening a *Gap* which may *ſeem* to let them *in* whilſt themſelves pleaſe, but lets them *out* again as ſoon as their *old Animoſities* ſhall put them on laying hold of *new* Pretences or retrieving the *old* ones. But a *regular* Admiſſion of them, ſhould be by the *Gate*. And the ſame Power of the *Keys* which *opens* the *Gate* to them at their *Admiſſion*, ſhould *Lock* them in after they are once *Admitted*. I know no poſſibility they have of avoiding theſe *Conſequences*, unleſs they can ſhew either, that a *Body Politick* can ſubſiſt without *Government*, or, that *Government* can ſubſiſt without a right of *Impoſing* in things *Indifferent*, either of which indeed would be a great Performance. If therefore (to avoid the *odium* of ſo hard *Terms* impoſed on *us*, of an *Admiſſion*, which when it is made, ſhall give us no longer *ſecurity* of their *Union* with us, than *themſelves* pleaſe) they will pretend a difference to our common *Eccleſiaſtical Authority* that may *keep* them ours by *Principles* afterwards. I could then wiſh, that they would be pleas'd to conſider further, that when a true *Authority* is once *admitted*, that muſt be allowed to judge concerning the exigencies of the *Society* to which it is related, and therefore to judge concerning the true *mean* between both *extremes*, of what is *deficient* and what is *ſuperfluous*, I mean, ſo as to *conclude* the *Subject* in Affairs of that Nature. This conſideration will ſhew, that were there indeed any *exceſs*, yet the *Authority* would be reſponſible for it, but not to the *Sub-*

jects to whom it owes no account, but to *God* from whom the *Authority* is indeed received. This will ſhew that the *Subject* cannot be reſponſible for the *Sin* of the *Impoſition*, ſo long as there can be prov'd no *Sin* in *ſubmitting* to the *Impoſition*, becauſe the *Impoſition* is a right to which the *Subject* cannot pretend, where therefore the *ſin* of *Impoſition* is *ſeperable* from the ſin of *Submiſſion*, there certainly the *duty* of *Submiſſion* ſtill holds. The Reaſon is manifeſt, becauſe the *Subject* cannot deny its *Duty* for a Cauſe that does not concern *it* to enquire into, and for which *it* is not reſponſible to *God*, whatever may be amiſs in it. And this will always be the Caſe, whilſt the *Impoſitions* are only in Matters of their own Nature *indifferent*.

23. But our Author pleaſes himſelf particularly with a Paſſage in the *Revelations*, where it is foretold concerning *Babylon*, That *the Voice of Harpers and Muſicians, and of Pipers and Trumpeters ſhould be heard no more in her.* Rev. xviii, 22. He urges it *modeſtly*, and it *became* him to do ſo, having before decried all *arguing* from that ſame Book, becauſe of its *Obſcurity*. The *Reaſon* holds in reference to *Facts* to *come*; theſe are things wherein the *Prophetical* Stile is profeſſedly *obſcure*, even to thoſe who were then *living*; not ſo in *Facts* then *being* or *paſt*. Theſe there is no reaſon to believe that *God* intended to *conceal* from the *meaneſt* Capacities, becauſe they were not likely to *hinder* the *Free-wills* which were to contribute their parts in *fulfilling* the *Propheſies* here delivered; and of this kind are the *Alluſions*, for which we are at preſent concern'd, to the preſent Cuſtoms of the Church of *Jeruſalem*. But to urge the authority of this Book, as our Adverſary does, with relation to the State of *Antichriſt*, is to urge it in a ſenſe wherein God uſually deſign'd that his *Propheſies* ſhould not be underſtood till they were *fulfilled*, that they might not give *warning* to thoſe who were to fullfil them, as they muſt *certainly* do if they could *certainly* be underſtood before. Till therefore this *Propheſie* (if it relate to *Antichriſt*) be *fulfilled*, it is not to be expected that it ſhould be *underſtood* ſo *certainly* as to be *argumentative*. But to give him the utmoſt that he can, with any *reaſon*

The *ceaſing* of *Inſtrumental Muſick*, Rev. 18. 22. deſcribes a great *calamity*, but does not prove its *unlawfulneſs*.

ſon, deſire, all that he can make of it, is only to have it underſtood as a *Propheſie*, not as a *Law*; as a *Prediction* of the *event*, not as a *determination* of what was *lawful* or *unlawful*. It is very common in the *Prophetick* Scriptures, to foretel *Judgments* by the *deprivation* of what was *delightful* on any account, *Good* or *Evil*, even on account of *Religion* as well as *Luxury*. So *Hoſea* Propheſies that the Children of *Iſrael* ſhould *abide many days without a King, and without a Prince, and without a Sacrifice, and without an Ephod.* Hoſ. iii, 4. Can our Adverſary therefore gather that *Kings* and *Sacrifices* and *Ephods* were *Sins then?* No, but it is denounced as the moſt *afflictive* thing to them, who in the midſt of their Impieties, were things full of their Pretenſions of *Zeal* for *God* and for his *Temple*, Jer. vii. 4. The like Predictions againſt the Temple as of *Puniſhment* of the unworthy *Worſhipers* in it, are frequently mention'd on other occaſions alſo, which can by no means be Interpreted as a *Condemnation* of the *Temple* then, but rather of the *People* as *unworthy* of ſo great a Favour. So in the *Babyloniſh* Captivity they are repreſented as *hanging* their *Harps on the Willows*, when their Adverſaries inſultingly demanded of them *one of the Songs of Sion*, Pſ. cxxxvii. 2, 3, 4. We cannot therefore conclude that the *Temple Songs*, play'd on their *Harps*, were *ſinful* then, but *unſeaſonable*, not ſuitable to the *condition* they *then* were in, and the Behaviour that *became* them in the deſolation of the *Temple*. So God threatens to turn their *Feaſts into Mourning*, and their *Songs into Lamentation*. Am. viii. 10. Hoſ. ii. 11. We muſt not therefore ſay, that their *Holy Feaſts* or *Songs* were *ſinful*. All that is imply'd thereby, is only this, that they ſhould be ſo *eſtrang'd* from *Joy*, that it ſhould find no place in their *Holieſt Offices* even of *Religion*. So *Job* expreſſes the ſadneſs of his Condition: *My Harp is turned into mourning, and my Organ into the Voice of them that Weep.* Job. xxx. 31. So in *Iſa.* xxiv. 8. *The mirth of Tabrets ceaſeth, the noiſe of them that rejoice endeth, the joy of the Harp ceaſeth.* And in *Ezek.* xxvi, *I will cauſe the noiſe of thy Songs to ceaſe, and the ſound of thy Harps ſhall be no more heard.* Who ſees not from theſe and

the *like* Places, that theſe Expreſſions are uſed to deſcribe a State not *Sinful*, but *Penal* rather and *Calamitous*? The ſame appears from the other things following in this very Text, concerning which we are diſputing of the *Revelations*. It follows, *And no Crafts-man of whatſoever Craft he be, ſhall be found any more in thee.* Will our Adverſary therefore ſay, that all *ſorts* of *Crafts* are here condemn'd as *unlawful*? It is eaſy to obſerve that there is nothing more foretold in theſe Words, but the failing of the *Trade* of *Babylon*, for which ſhe had been ſo famous. It follows further, *And the ſound of a Millſtone ſhall be heard no more in thee; and the light of a Candle ſhall ſhine no more at all in thee.* Muſt *Millſtones* therefore and *Candles* be *unlawful* alſo? This only ſhews a *Famine* that ſhould befal them, and a want of *Corn* to *employ* the *Millſtone*. As *cleanneſs* of *Teeth* for want of *Bread* to foul them is likewiſe threatned, *Am.* iv. 6. Teeth as well as Mills, are called the *Grinders*, Eccle. xii. 3, 4. It alſo deſcribes the *Diſconſolateneſs* of their Condition, when they ſhould want the common comfort of *Light*. Exactly parallel to the Paſſage in *Jer.* xxv. 10. where it is threatned that *the ſound of the Millſtone, and the light of the Candle* ſhould *be taken away*. Next it is added, *And the Voice of the Bridegroom, and of the Bride, ſhall be heard no more at all in thee.* The Adverſary himſelf will not, I believe, conclude that the rejoycings in *Marriage* are therefore *unlawful*. This is alſo another way of ſignifying a very dejected State in the Prophetical *Poetick* Stile. So *Jer.* vii. 34. xvi. 9. xxv. 10. Thus it was counted to have no *ſhare* in thoſe *few* Solemnities of Joy, which were allowed in States not *utterly* ruin'd, at leaſt at *Nuptial* Feſtialties. So clear it is, that tho' we ſhould grant that theſe things were to be underſtood of *Antichriſt*, yet they would not prove the *Sinfulneſs* of the things of which he was to be *depriv'd*, but the *Calamity* of the *Deprivation*.

24. Dr. *Lightfoots* Obſervation, that the *Temple* Wor-

But our Author has an Obſervation from the very learned Dr. *Lightfoot*, which if it had been true, would, I confeſs, weaken what I have ſaid for Inſtrumental Muſick; *Chriſt*, ſays that excellent Perſon,

ſon, *aboliſh'd the Worſhip of the Temple as purely Ceremonious; but he perpetuated the Worſhip of the Synagogue, reading the Scriptures, Praying, Preaching* and *Singing of Pſalms, and Tranſplanted it into the Chriſtian Church as purely Moral.* For I have already granted that *Inſtrumental Muſick* was uſed not in the Worſhip of the *Synagogues*, but of the *Temple*. But there are no *Words* of *Chriſt*, that I know of, that could be ſo much as pretended for ſhewing what he deſigned concerning theſe two Worſhips in *General*, and much leſs to ſhew that this was *Chriſts* deſign concerning them. We have ſeen withal, that the *Apoſtles* did *ſeparate* from the *Synagogue* worſhip, tho' they never did ſo from that of the *Temple*. This would rather imply the *contrary* to what that great Man has advanc'd, if Arguments were allow'd to proceed *univerſally* on either ſide. But as there is no *Text*, ſo neither is there any *Reaſon* to paſs this Judgment concerning both theſe kinds *univerſally*. I know not why *ſinging* of *Pſalms* ſhould be counted *Moral*; eſpecially according to our Adverſaries Opinion, which aſcribes its *efficacy* for promoting *Devotion*, not to its own *Nature*, but to its *divine Inſtitution*. This muſt needs take away the *antecedent Reaſon* of its *Inſtitution*. So far it is from allowing it an *Antecedent Reaſon* that it muſt *neceſſarily* and *univerſally* oblige, *without* any *poſitive* Sanction. This is uſually thought neceſſary according to the commonly received notion of a *Law* of *Nature*; aud on the contrary the uſe of *Lots* was taken by the Apoſtles from the uſe of the *Temple* Worſhip, where it was uſually made uſe of, for determining which, particular *Prieſts* of the whole ἐφημερία were to perform the duty of the *Week*. This could be uſed by the *Jews* no where but at *Jeruſalem*, becauſe there was no other *place* where Prieſts could *lawfully* Officiate. But by the *Apoſtles* it was made uſe of not only for chooſing a new *Apoſtle* of their own order, as in the Caſe of St. *Mathias*, but alſo for determining the *Perſons* that were to be inveſted with *Eccleſiaſtical Sacerdotal* Power. And that very *conſequently*, becauſe the *exerciſe* of the *Evangelical Prieſthood* was not *confin'd* to *one place* as that of the *Jewiſh Prieſthood* was, to *Jeruſa-*

ſhip was wholly *Ceremonious*, and the *Synagogue* Worſhip wholly *Moral*, is not *true*.

lem. This was uſed ſo *generally*, that from thence the name of *Clerus* came to be *appropriated* to the *ſacred Order* in oppoſition to the *Laity*, as I have often
Diſc. Cyp. 1. ſhewn elſewhere. It is therefore a plain inſtance that the *general* way of *Reaſoning* will not hold that any thing muſt be *unlawful now*, on that alone account, that it had been *uſed* in the Worſhip of the *Temple*. I know no ground the Doctor could have for this Diſtinction, but that he ſeems to have believed, that the *Temple* worſhip was *univerſally* ſettled by a *poſitive* law of God, as having no *antecedent* reaſon why it ſhould have obliged without ſuch a *poſitive* Sanction; and that the *Synagogue* worſhip having no *poſitive* Sanction in the *Scriptures* (without which our *Adverſaries* allow no proof of a *poſitive Divine* Sanction) muſt therefore have received the *Sanction* it *pretended* to from the *nature* of the *things* themſelves, and therefore as *immutable* as thoſe *natures* of the *things* from which they thought it was *deriv'd*. This is indeed ſo far ſuitable to our Adverſaries *Principles*, granted on *popular* receiv'd *Prejudices*, that in things of *this* nature they allowed no *humane* Sanction to be of any force. This *precarious* Suppoſition did naturally put them upon finding a *Divine* original for all the *old* Eſtabliſhment of the Worſhip of the *Synagogue*, which becauſe they could not pretend to find in the *Scriptures*, they were oblig'd to derive from the *Moral* Law, which was indeed ſuppos'd to derive its *Authority* from a *divine* Legiſlation. But the *Moral* Law, being founded, as they thought, on the *Nature* of the things, they muſt therefore believe its *Obligation* as *Eternal* and *Immutable*, as thoſe *Natures* were ſuppos'd to be. So on the contrary, becauſe the *written* Law was written with a *proſpect* on one *fixed* Place for their ſolemn *Aſſemblies*, which *fixation* was made by a *poſitive* divine Sanction, which was deſignedly to *ceaſe* upon the *Deſtruction* of the *Jewiſh* Temple, and the *Diſperſion* of the *Jewiſh* Nation; therefore they think the whole *written* Law relating to the *Temple*, was to have an *end* with the *Temple*, for the uſe of which it was contrived. But neither way does the *Argument proceed* as our Adverſaries are concerned for

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it. The *Synagogue* Worſhip not being a thing *expreſsly* provided for in the *old* Teſtament, where there is no mention of *Synagogues* in the *latter* Senſe of the Word. I ſhould rather have taken for an Argument againſt the *Reaſonings* of the *Nonconformiſts*, from the Teſtimonies of the *old* Teſtament, for the *neceſſity* of an *expreſs divine* Command for every indifferent *Circumſtance* of *Divine-Worſhip*, when the whole *kind* of *Synagogue*-Worſhip cannot pretend to a *divine* Command in the *Scriptures*, and without the Scriptures, there can be no *divine* Command pretended, by *their* Principles, but what is *Moral*, which muſt therefore be grounded on *Eternal* and *Immutable* Reaſons, which will not be ſo eaſily found for every particular of the Worſhip of the *Synagogue*, as our Adverſaries may fancy before they conſider it. Every *antecedent Reaſon* will not do. For indeed no *Law*, however *poſitive*, can be thought *prudent*, that has not an *antecedent Reaſon*, that might move the *Legiſlator* to add his *Sanction* to it. But if that had been alone ſufficient to *oblige* the *Subject*, there could have been no *neceſſity* of the *ſubſequent Law*. The reaſon therefore requiſite for a *moral Law*, muſt be ſuch as muſt hold *neceſſarily* and *univerſally*, and ſo as to expoſe the Perſon who is not ruled by it, not only to *Inconvenient* Conſequences, and *prejudicial* to his *Temporal* concerns, but ſo as to involve him in the guilt of *ſin*, with relation to *God*, and the conſequent indefinite *Effects* of the *divine Diſpleaſure*, beſides the *natural Conſequences* of the Action it *ſelf*. Such Reaſons as theſe, our Adverſaries will not be ſo eaſily able to find for all the particulars of the *Synagogue*-Worſhip, when they ſhall be pleas'd to conſider it ſedately. I am ſure the *Worſhip* of the *Body*, and of the *Mouth* too may be without *ſinging*, if they will allow no more *natural* conduciveneſs to *Vocal* Muſick for raiſing the *Imagination* and the *Affections*, than they do to that which is *Inſtrumental*. The *Reaſons* mentioned in the *things* Sung, receive no more *acceſſion* of *ſtrength* by their being *Sung Vocally*, than they would by being *Sung Inſtrumentally*.

mentally. I am apt to think the whole *Synagogue*-Worſhip was introduc'd after the *Captivity*, perhaps inſtead of that of the *Schools* of the *Prophets*, that is, after that *ordinary* way of Educating *Prophets* in *Schools* had fail'd, of which we find no more mention after the *Captivity*. From that time forwards the *fayling* of the *ordinary* uſe of *Prophets* is owned in the Scriptures. Pſ. lxxiv. 9. Nehem. vii. 65. And *Joſephus*, as well as in the leſs certain Teſtimonies of the *Rabbins*. At leaſt as to *Colleges* and *Schools*. Whilſt thoſe ordinary Bodies of the *Prophets* were ſtill in *being*, the People ſeem to have made the ſame uſe of them, as was afterwards made of the *Synagogues*, for performing thoſe *parts* of the *Offices* of their *Religion* with them, which by the *Law*, were allowed to be performed *elſewhere* than at *Jeruſalem*, 2 Kings iv. 23. The *new Moons* and the *Sabbaths*, are mentioned as ordinary *occaſions* of having recourſe to them. If ſo, the whole *Synagogue* way of Worſhip muſt have been ſettled by *prudential* Proviſions, which could alone take place upon the failing of the *Spirit* of *Propheſy*. Eſpecially if we will not allow any proof of *Prophetick* diſcoveries, by thoſe *few* Prophets which even *then* remain'd after the Prophetick *Colleges* were generally diſſolved. This our Adverſaries are *averſe* to on *other* occaſions. If they be true to themſelves on this alſo, I do not foreſee how it is poſſible for them to pretend any *Divine* Revelation for this way of Worſhip in the *Synagogues*, from thoſe few *Prophets* yet remaining, whoſe *Writing* we have extant. And how can they poſſibly prove a *Revelation* that is no where *Written?* What then will become of their *Negative* Arguments from our preſent *Scriptures?* Nor does their *Argument* hold on the other ſide, that every *particular* of the *Temple* Worſhip, muſt for that only Reaſon, becauſe it was ſo, be *unlawful* now. They might indeed infer that its *confined* uſe in the *Temple* muſt *ceaſe*, when the *confinement* of all *ſacerdotal* Offices to that *Temple*, was its ſelf *abrogated* and *repealed*. But they very well know our preſent Diſpute, is not whether

Contr. *Apion.*

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Inſtrumental-Muſick be to be *confined* now, as it was formerly, to that particular *Temple*. They muſt ſay further, that the *Obligation* it *then* had from that *Moſaical* Sanction, is expired when the *Moſaical* Sanction is it ſelf *repeal'd*, from whence that *Obligation* was deriv'd. But neither is that our preſent Queſtion, whether the ſame *Inſtrumental-Muſick* ſhall oblige us *now*, on account of that *Moſaic* Impoſition, which even *then* was never intended for *uncircumcis'd Gentiles*, ſuch as we are *now*. All that can be thence inferred by any *regular* Reaſoning, is, that upon the *Revocation* of the *Confinement* of *Sacerdotal* Worſhip to the *Temple*, *Inſtrumental-Muſick* returned to its own *Nature* as it was before, either to remain as it was at firſt, *Indifferent*, or to *receive* or *retain* ſome *other* Sanction diſtinct from that. But that it muſt be thenceforward *unlawful*, is more than I think our Adverſaries will ever be able to prove from this conceſſion alone, that it was formerly a *part* of the Worſhip of the *Temple*.

Another pretence the Adverſary has for proving *Inſtrumental* Muſick *aboliſh'd* is, becauſe it was a *ſhadow* of ſomething then to come, of our Praiſing God with the *Organs* of our *Bodies* under the *Goſpel*. This would indeed hold if it ſo *ſignified* ſomewhat to *come*, as to be guilty of *falſe* Signification, when the thing *ſignified* was *actually* come to paſs. If this had been the Caſe, that, while *Inſtrumental* Muſick was uſed, it *ſignified* Bodily Worſhip only to *come*, our Adverſaries would do well to conſider how it could have been uſed by the *Jews*, even in the time of the *Moſaick* Law. For it is certain that the *Jews* uſed the Worſhip of the *Organs* of their *Bodies* together with their *Inſtrumental* Muſick, not only of their *Mouths* as we do, but alſo of their *Feet*, in their *Religious Dances*. If *bodily* Worſhip being uſed at the ſame time with it made a falſe ſignification, inconſiſtent with the *futurity* which it is pretended to ſignifie *now*, Why ſhould it not do ſo *then* alſo? If even *then* when it was deſigned as a *Prophetick Symbol* of the *Organical* Worſhip of the *Body*, that ſame *Organical* Worſhip of the *Body* might notwithſtanding

25. Tho' *Inſtrumental* Muſick had been a *Shadow* of the *organical* Worſhip of our *Bodies* under the *Goſpel*, that would not prove it *inconſiſtent* with it, yet that it was a *Shadow* of it, cannot be eaſily *proved*.

ſtanding be uſed at the ſame time with it, Why not *now?* This was one would think ſufficient to ſhew that it *ſignification* of *bodily Organical* Worſhip, was not ſo *eſſential* to it but that, when that *particular* Reaſon ſhould fail, it might notwithſtanding be continued on *other* Conſiderations which might give no pretence of *falſe* ſignification, and *inconſiſtency* with the preſent *Innovations* of the *Revelations* peculiar to the *Goſpel*. This I have ſhewn to be the only true *Reaſon* of the *abrogation* of *all* the particulars of the old *Moſaick* law, as *abrogation* is underſtood by our Adverſaries, not only to make things *unobliging* but *unlawful* alſo. But how does our Adverſary know that *Inſtrumental* Muſick was a *Type* of our *bodily organical* Worſhip under the *Goſpel*, or of any other particular Practice *now* in uſe? No other Reaſon is pretended, but the general precarious *preſumption* that *all* uſages then practis'd, that were not *Moral*, muſt needs be ſo. The Apoſtle does indeed acknowledge, that of *events* they were τύποι of what we might expect in the like Caſes, 1 *Cor*, x. 11. He alſo owns that the *Law* in general had a *ſhadow* of good things to come. *Heb.* x. 1. But that every *particular* Impoſition of the *Law* was a *ſhadow* of ſome *particular* Impoſition that was to anſwer it under the *Goſpel*, I know no *Text* our Adverſaries can pretend to that could inform them. Many of the *poſitive*, as well as the *Moral* Precepts of the *Jewiſh* Law, were adapted to the particular *Exigencies* of that *Nation*. Many were fitted to the *Vices* that *Nation* was generally more inclined to than *other* Nations, as *Idolatry*, *Covetouſneſs*, &c. Many to thoſe they were more in danger of, on account of their particular *Situation*, and the Vices of their *Neighbour* Nations. Many to other Reaſons and Cuſtoms long ſince *antiquated*, as *Maimonides* has judiciouſly obſerv'd from the *Caldean* Writings by him aſcribed to the *Zabij*. Many to particular *Favours* of Converſation, which *God* was in *thoſe* Ages pleaſed to grant to other Nations, as well as his *Peculium*. Such were thoſe of the *Waters* of *Jelouſy*, of the ways of *atoning* unknown and involuntary *Murthers*, and the *Oracles*

of

of *Lots*, and *Prophets* and *Urim*. Why ſhould we think that ſuch Laws as *theſe* ſhould have any proſpect *further* than *thoſe* Ages, and that Nation for which they were deſign'd; eſpecially ſince the *reaſons* of many of them failed *long* before the Publication of the *Goſpel*, and when they obtain'd, concern'd no other *Nation* whatſoever beſides that of the *Jews*.

Our Adverſaries might have been pleaſed to conſider that the way of delivering even know *Moral* Duties under *Myſtical* Symbols, was the uſual Cuſtome of thoſe *earlieſt* Ages, even where no further *future Innovations* were ever thought of. Such were the ancient *Oracles*; the *Fables* and *Parables* and *dark Sayings* and *Riddles* of the *Wiſe*. Such the *Pythagorean Symbols*, taken up from the Obſervations of the *Cuſtomes* of thoſe *Oriental Nations*, thro' which he had travell'd for Cultivating his Knowledge, by the Inventions of thoſe Nations that were then *famous* for Inventions. And ſo the *Jews* of the *Apoſtles* Age underſtood that by prohibiting the *eating* of *Animals*, Gods true deſign was to forbid the *Vices*, of which thoſe Animals were counted *Symbols* by the received Traditions of the *Phyſiologers*. So *Philo* and St. *Barnabas*, that I may confine my ſelf to the *Age* that I am ſpeaking of. Theſe had no more relation to the times of the *Goſpel* than of the *Law*, nor could be thought to be more obligatory *then*, than *now*. The *Vices* deſign'd by thoſe *Animals* the *Jews* were oblig'd to avoid as much as *we* are, and in order thereunto, were obliged to *underſtand* the *Myſtical* Senſes intended by thoſe *Symbols*. Nor are *we* more excuſed from the *Myſtical* Senſe than *they*, tho' *we* be not obliged by the *letter* of the Prohibitions of thoſe *Animals*. The reaſon why ſuch things were delivered by *Myſtical Symbols* was not to *conceal* them from the Perſons to whom they were delivered for any time, much leſs till diſtant *events* might come to paſs; but only to diſpoſe the Hearers to receive them with the greater Reverence, according to the Cuſtoms of thoſe times, wherein all *wiſe* and *ſacred* Documents were ſo recommended, that too much *familiarity* might not expoſe them to *contempt*.

26. All *Symbols* of thoſe *times* did not foretel any future *Innovations* which ſhould *aboliſh* 'em. *Inſtrumental* Muſick could not be *abrogat'd* by the *Organical* Worſhip of the *Body*, as being a *ſhadow* of it.

tempt. *Clemens Alexandrinus* has at large ſhewn that to have been the Faſhion of thoſe *Ages*. But the *Symbols* we are concern'd for in judging what *particulars* of the *Jewiſh Ceremonial* law were to be *abrogated* in our Adverſaries Senſe, ſo as that from the time of the *Publication* of the *Goſpel*, they were to become *unlawful*, and uncapable even of any new *humane Sanction*, were quite of another kind. Theſe were purpoſely contriv'd to be *Symbolical*, that they might *not* be *underſtood* till the *Goſpel* was clearly publiſh'd; and that, when it was ſufficiently publiſhed, it might then be underſtood that all the *changes* that followed upon the new *Revelations* of the *Goſpel*, were *Originally* deſigned by *God*, By their not being underſtood before they found themſelves oblig'd, *not* to admit *Gentiles* to the Priviledges of the *new Peculium*, without *Proſelytiſm* of *Juſtice*, and *Incorporation* into that particular *Nation* of the *Jews*. Perfectly agreeable to what God himſelf *deſigned* till then; but from that time *forward* God *intended* his *new* Eſtabliſhments of the *Goſpel* ſhould take Place, whereby *Gentiles* were to be admitted to theſe *ſame* Priviledges, without that Condition of *Incorporation*. Thence forwards therefore it was neceſſary that there ſhould be that *evidence* concerning what was to be *aboliſhed*, that might ſatisfie even the *Jews* by *Nation* of their *Duty* of admitting *Gentile* Proſelytes into the *Peculium*, without exacting from them, thoſe particulars of the *Moſaick* Law, which were *abrogated* by the new *Revelations* of the *Goſpel*: For they were *Jews* by *Nation*, who had *then* the Power of *admitting* into both *Peculiums*; the *old* was in the Power of the *Sanhedrin*; the *new* was in the power of the *Apoſtles*, who were themſelves alſo *Jews* by *Nation*, and under the ſame prejudices of *Education* vvith orher *Jews*, from vvhich they vvere to be reclaim'd by the *Evidence* of theſe nevv *Revelations* of the *Goſpel*. This being ſo, it plainly appears, that it is not every *ſhadow* that is ſufficient for our Adverſaries purpoſe of proving a thing *unlawful*. A *ſhadow conſiſtent* would only return to its ovvn nature of Original *indifferency*, and vvould ſtill be as capable as formerly

of

of receiving a *new* Obligation from a *new* lawful *Sanction*. But the *Symbolical* ſhadowing, we are here concerned for, was to *prefigure* and *predict* a *new* and *ungrateful* Innovation of the *Goſpel*, which ſhould in courſe repeal ſome Cuſtom, they were *then* in poſſeſſion of as *inconſiſtent* with it, ſuch could not be the *Singing* with the *Organs* of our Body, as *ſhadowed* by the old *inanimate Organs*. For *vocal* Muſick was even *then* alſo in *preſent uſe*, not only *future*. It was not *ungrateful* to the *Jews* themſelves, and therefore had no need of being *conceal'd* from them, till the times of the *Goſpel*. It was not *inconſiſtent* with any other received Cuſtom of theirs, which might have been *abrogated* by that *inconſiſtency*, not with that very Practice of *Inſtrumental* Muſick which is pretended to have *ſhadowed* it. So far from that, that *even* then the *Jews* had been uſed to Practice them *together*. There can therefore be no pretence here for *ſhadowing* a thing to *come*, when that ſame thing was in preſent uſe among the *Jews* themſelves, and which could not therefore ſeem *ſtrange* to them, and againſt which they could not therefore be poſſeſſed with any *prejudice*.

27. The *Harping* in *Heaven* could not by the *Reaſoning* of that *Age*, be taken for a *Shadow*.

So *little* our Adverſary would gain by it for his purpoſe, tho' his Obſervation had been *true*, that *Inſtrumental* Muſick had been one of the *ſhadows* of the *Moſaic* Law. But the *contrary* will appear more likely, if he will be pleas'd to remember, that it is mentioned in *Heaven*, in the *Revelations*, which by the way will make the way of Arguing from thoſe Paſſages in the *Revelations* which mention *Harping* in the *Heavenly Jeruſalem*, ſtronger than perhaps our Adverſary was aware of. For in the *Reaſonings* of the *Apoſtolical* Age, the *ſhadows* of the *Law* which were made, as I have ſhewn, by *Bezaleel*, are directly *oppos'd* to the *Heavenly* things *themſelves*, which are ſuppos'd to be the *Pattern* ſhewn by God to *Moſes* in the *Mount* that was to be *copied* by *Bezaleel*. The *ſhadow* is ſaid to be τῶν ἐπουρανίων Heb. viii. 5. as an *imitation* of them. The *ſhadows* therefore are call'd ὑποδείγματα τῶν ἐν οὐρανοῖς, to which the αὐτὰ τὰ ἐπουράνια

ἐπουράνια are professedly *oppos'd* by the same Apostle, Heb. ix. 23. If therefore *Harping* have any place in Heaven, it cannot by this way of *Reasoning*, be reckon'd among the *shadows* of the *Mosaic* Law, which were to be *abolished*. These *Archetypes* are the θησαυροὶ γνώσεως *hidden* in the λόγος according to St. *Paul*, Col. ii. 3. exactly answering the *Helenistical Platonical* Language of that from which the Apostle Reasons. The *Platonists* plac'd their ἐπιστήμη in the Contemplation of those *Ideæ* in the λόγος. The *Pythagoreans* from whom *Plato* borrowed his *Timæus*, and who were more closely follow'd by *Philo* andthe *Hellenists*, call the same thing γνῶσις, which the *Platonists* call ἐπιστήμη, as appears in their golden Verses. And the same Word is used by the LXXII, who are followed by *Philo*, who represents the Request of *Moses* thus, ἵνα γνωστῶς ἴδῳ σε. And θησαυρὸς and γνῶσις are Terms used in this same matter, by the same *Philo*: It is further observable in the same *Reasoning*, that the *Heavenly* things are suppos'd to be *Eternal*. So the *Platonists* of their *Ideæ*. Their αὐτὸ ἄνθρωπος (so they called their *Archetypal* Man) was thought *free* from that *Generation* and *Corruption* to which *Individuals* were believed obnoxious. So St. *Paul*, *The things which are not seen are eternal*, 2 Cor. iv. 8. And *eternal in the Heavens*, v. 1. and where he speaks of the *shaking* of the *Heaven* and *Earth*, he mentions this event of the *shaking*, that it should be, that the things which *cannot* be *shaken should remain*, Heb. xii. 27. who sees not that those Words of the Apostle, are designedly us'd concerning these very *Changes* which were to be made by the *Gospel*? And that the *Heavenly* things, are those which are suppos'd uncapable of that *shaking*, and therefore to *remain*? Μένειν is the Word us'd by St. *Paul*, and plainly signifies the same thing with μένειν εἰς αἰῶνα, in St. Joh. ii. 17, and elsewhere frequently. The same Word is us'd on the same occasion, and in the same Sense by *Philo*, ὅστις οὐκ ἀπὸ τῶν γεγονότων τὸ αἴτιον γνωρίζει, ὡς ἀπὸ ΣΚΙΑΣ τὸ ΜΕΝΟΝ: And we see how he *opposes* it to the σκιαί.

Aur. Carm. Pyth.

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By this *Reaſoning* therefore, *Harping* cannot be reckon'd among the *ſhadows*, nor can it be ſuppoſed *aboliſhed* by the Innovations of the *Goſpel*, if it be reckon'd among the *Cæleſtials*, which are not capable of being affected by the great *ſhaking* of the *Goſpel*, and which muſt therefore remain *unmoved* under the *Goſpel* Diſpenſation. This Argument will receive a farther Confirmation, if he will be pleaſed to remember farther, that the *Goſpel* State as ſuppoſed in the *Reaſonings* of the New Teſtament, is really ſuppos'd to be the *ſame* with that of the *Cæleſtial Patterns* ſhewed to *Moſes* in the *Mount*, in *imitation* of which the *Moſaic* Diſpenſation was formed. And that even in this World, before its compleat Perfection, which it is to receive in the *future* State. Hence it is, that it is ſaid, that the *Jeruſalem above*, is even now, *the Mother of us all*; That even *now*, we are *Fellow-Citizens with the Saints in Heaven*; that our πολιτεία is there; that here we are πάροικοι and παρεπίδημοι, as having *here no abiding City*; that we are ſaid to have actually *ſate down in heavenly places*. Who can therefore wonder, that conſiders this, if the *Heavenly Jeruſalem* deſcribed in the *Revelations*, repreſent the *preſent* State of the *Church* of *Jeruſalem* then on *Earth*? Our *Circumciſion* is the *Circumciſion made without hands*; Col. ii. 11. oppos'd to the *Jewiſh Circumciſion, made by hands*, Eph. ii. 11. Exactly as our Saviour is ſaid to be a *High Prieſt of good things to come, by a greater and more perfect Tabernacle, not made with Hands*, that is to ſay, *not of this Building*, Heb. ix. 11. And as he is ſaid, *not to have entred into the holy places made with Hands, which are the figures of the true; but into Heaven it ſelf*, v. 24. If the *Tabernacle*, and the *holy Places made without Hands*, be *Heaven* it ſelf, why ſhould we doubt, but that the *Circumciſion made without Hands*, ſhould have been then thought *Myſtical* and *Heavenly*? The ſame Apoſtle gives it elſe-where, as a Character of the things that were to be *abrogated* by the *Goſpel*; that the Reaſon of their abrogation, was their being made. So he tells us, *yet once*

more ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, Heb. xii. 27. It ſeems plainly to allude to the *Ectypes* of the *Tabernacle* which were made by *Bezaleel*, in oppoſition to thoſe *Patterns* of which there is no mention of their being *made*, but only *ſhewn* by God to *Moſes* in the *Mount*. For their not being *mentioned* as *made*, is the ſame Reaſon for reckoning on them, as not *made* in this *myſtical* way of *Reaſoning*, as it was to reckon on *Melchizedecks* having *no Father, no Mother, no Genealogy, no beginning of Days, nor end of Life*; becauſe none of theſe particulars are *mentioned* concerning him in the Scripture. Nor muſt this be call'd *precarious Reaſoning*, in Interpreting *Propheſies*, being the uſual way taken, ever ſince there were *Propheſies*, in the *Prediction* of *diſtant future* Events. The ſame thing is ſuppos'd in all thoſe Places, where the things of the *Goſpel* are called *Eternal*, in oppoſition to the things *anſwering* them under the *Moſaic* Law. So the *Life* promiſed in the *Goſpel*, is call'd *Eternal*, in oppoſition to the *Life* promiſed by *Moſes*, in *Deuteronomy*. So the *Salvation* of our *Jeſus*, is call'd *Eternal*, Heb. v. 9. in oppoſition to that of
Heb. ix. 12. the *Jewiſh Jeſus*, the Son of *Nun*. So his *Redemption* alſo is call'd *Eternal*, in oppoſition to the many *Redeemers* mentioned in many places of the old Teſtament, where the ſame Word is uſed in the LXXII. So the *Inheritance* of the *Goſpel*, is likewiſe called *Eternal*, in oppoſition to the *Inheritance* of *Canaan*. So the *everlaſting Deſtruction*, the *ever-*
2 Theſ. i. 9. *laſting Conſolation*, 2 Theſ. ii. 16. The *everlaſting Covenant*, Heb. xiii. 20. *The everlaſting Kingdom*. 2 Pet. i. 11. *The everlaſting Goſpel*, Rev. xvi. 6. By the ſame Alluſion it is, that the things of the *Goſpel* are ſaid to be *things themſelves*, and the true *things*. So the *Goſpel Worſhipers* are the *true Worſhipers*, St. Jon. iv. 23. The *Euchariſtical Bread*, the *true Bread*, in oppoſition to the *Manna* of the *Iſraelites*, St. Joh. vi. 32. The *Holineſs* of the *Goſpel*, the *true Holineſs*, Eph. iv. 24. The *Tabernacle* of the *Goſpel*, (which none can doubt to be *Hea-*

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ven it ſelf) the *true Tabernacle*, Heb. viii. 2. For the *Archetypal Ideæ*, were ſuppoſed only to have *Truth* in them, according to the *Platoniſts*. So *Grace* and *Truth*, which came by *Chriſt*, is oppoſed to the *Law* given by *Moſes*, St. Joh. i. 17. And being *ſtedfaſt* to the *Goſpel Communion*, in oppoſition to the *Communion* of the *Heretick*, is ſaid to be the *abiding* in the *Truth*. All theſe Forms of Speech underſtood according to the Cuſtom of that Age, do plainly ſuppoſe, that all the *Heavenly Archetypes* of the *Law* were *Evangelical*, and uncapable of any *revocation* that ſhould make them *unlawful* under the *Goſpel*; and that all theſe *poſitive* Inſtitutions of the *Goſpel*, were reckon'd on as *Heavenly*, and therefore *Harpers* being mentioned in the *Heavenly Jeruſalem*, muſt needs be ſuppoſed to have place among thoſe antient Cuſtomes that were *not* to be *abrogated*. It is certain that *Inſtrumental* Muſick could be it ſelf no *Shadow*, according to the Doctrine of the *Goſpel*, ſeeing the *Evangelical* Writers reckon it among the *Heavenly Archetypes*, which were the *Truth* and the *Body* that anſwered thoſe *Shadows*. Nor is it any more difficult to prove *Harps* in *Heaven*, which the Adverſary inſultingly requires, than to prove a *Circumciſion* there *not made with Hands*; than it is to prove a *Manna* and a *Bread* there, that is, the *Food* of *Angels*. This ſure, is an eaſier Account of that *Idiome* in the Style of the new Teſtament, which my late excellent Friend Dr. *More*, called *Iſraelitiſmus*, than that inſiſted on by our Adverſary. He might have been pleaſed to remember, *two Iſraelitiſms* there mentioned, the *Myſtical*, which by the *Chriſtians* of that Age, was believed to be perfectly the *ſame* with their *own* Conſtitution, as conſiſting of a *Body* of *Gentiles ingrafted* upon the *Apoſtles*, who were themſelves *Jews* by Extraction; and the *Literal*, which was in ſome things *contrary* to the new *Revelations* of the *Goſpel*, and ſo far as it was ſo *abrogated* by them, and it is certainly much more rational, to Interpret them by the *Iſraelitiſm* they *profeſſed*, rather than by that which they *oppoſed*. This

was no other than the *Native* Language that was in courſe, to be expected in their Circumſtances. But the *Event* of this way of Interpretation will be quite contrary to what the intereſt of our Adverſaries Cauſe will require. It will argue that the *Iſraelitiſh* Cuſtoms ſo alluded to, were ſtill *receiv'd* by the convicted *Chriſtians*, and that they could be no part of thoſe old *Iſraelitiſh* Cuſtoms which were *antiquated* on account of their *inconſiſtency* with the *Goſpel*. This therefore will confirm what I ſaid before, that the Apoſtles ſtill continued this *Inſtrumental Muſick* in their capital *reſidence*, at leaſt, whilſt the *quietneſs* of their Circumſtances in thoſe troubleſome times would allow them to do ſo.

28. *Incenſe might have been us'd by the Apoſtles after the deſtruction of the Temple.*

But there are *Odours* alſo, θυμιάματα, joined with the *Harpers*, Rev. v. 8. and the viii. 3, 4. joined with the *publick Prayers*, exactly as among the *Jews*. This the Adverſary makes an argument of, that it muſt have been the old *antiquated Judaiſm* that was here alluded to, not that which was *approv'd* by the *Chriſtians*. I ſuppoſe he may think himſelf the more ſecure here, becauſe even our Churches do not practice what here ſeems to have been *practis'd* by the *Apoſtles*. But he might have remembred that there were alſo ſeveral other *undoubted* Apoſtolical Practices which have been ſince diſcontinued generally, at leaſt in the *Reformation*. Such were thoſe of the Eccleſiaſtical *Deaconeſſes*, the Kiſs of *Charity*, and the *Feaſts* of *Love*. He, I confeſs, cannot account for this, who makes all things either *Sins* or *Duties*, that are taken from *Precedents* of that *Age*, and allows no *mean* between thoſe two Extreams. We can eaſily do ſo who believe that the *Apoſtles* themſelves, as well as other *Eccleſiaſtical* Governours, took ſome things into the uſe of the *Church* from the *civil* Uſages of their *Age*, which as they were prudent *then*, when they were in *Civil* uſe, ſo they may as prudently be *diſuſed now*, when they have been ſo long *antiquated* as to their *Civil* uſe, and the particular *Exigencies* of thoſe *times* are now ceaſed, which were the principal

cipal Conſiderations that *then* recommended them. But I ſee no reaſon why our Adverſaries ſhould believe that the uſe of *Incenſe* was not continued even after the Deſtruction of the *Temple*, in the principal *reſidence* of the *Apoſtles*. It is to this Day practiſed by a far greater conſent of the *ancienteſt* Churches, *Greek* as well as *Latin*; nor can we find any *Original* of it, that can prove it *later* than the *times* of the *Apoſtles* themſelves. It appears in the firſt and ancienteſt *Liturgies* of both Tongues. It is mention'd in thoſe *Canons* which are therefore called *Apoſtolical*, becauſe they who firſt gathered them into a Body, knew no *Original* of their Practice *ſhort* of the *Apoſtolical* times. It is St. *Jeromes* rule, that the *Immemorial* Cuſtoms of each Church ſhould be preſum'd to have been *Apoſtolical*. This Rule was probably followed by this Author: Thus therefore there is reaſon to preſume that this Cuſtom might have deſcended from the *Apoſtles* themſelves. We have indeed an expreſs mention of it in an Author conſiderably *antienter* than the Collect of theſe *Canons*, that is, of the ancient *Hippolytus*, the Diſciple of St. *Irenæus*, and a *witneſs* of *Apoſtolical Traditions*: So he, πανθᾶ ἡ αἰ ἐκκλησίαι πένθ῀ μέγα, διότι ἔτι θεοσοφεῖ, ἔτι θυμίαμα ἀπολείπει. *Tertullian* is the eldeſt *Latin* Chriſtian Writer extant, and he alſo mentions the coſt the Chriſtians were at in buying *Franckincenſe*, Tert. Apol. c. 42. *Thura planè non emimus*, Thoſe are the Words of the *Objectors*, not of *Tertullian*. His own anſwer follows, *Si Arabiæ queruntur, Scient Sabæi pluris & carioris ſuas Merces Chriſtianis Sepeliendis profligari, quam Dijs fumigendis*. He mentions indeed no other uſe of it but in *Burials*. He elſewhere excludes it from *Sacrifices*, where he tells us, That the Oblation offered by the *Chriſtians* was not *Grana Thuris unius aſſis, non Arabicæ arboris Lachrymæ*, &c. c. 30. unleſs poſſibly he might intend ſome Emphaſis in the Words *unius aſſis*, as a reproof of their *Niggardlineſs* in it, as *Alexander* the great is ſaid to have reproved his Tutor *Ariſtotle*, for his having obſtructed his native Magnificence, after his Conquering

Can. ap. 2. gr

orat. conſum Mund.

Arabia. This might have been oppoſed to the greater *Expenſiveneſs* of the *Chriſtians* on *Franckincenſe* mentioned in the former Place. But I am rather apt to think, that the Caſe of the *African* Churches might be ſomewhat ſingular. *Tertullian* mentions their being at firſt Converted by the Church of *Rome*, *Præſc.* c. 36. And as it ſhould ſeem, at a diſtance from the Apoſtles, *ib. c.* 32. After the Church of *Rome* had taken a liberty of *Innovating* from the Practice of the *Epheſian* College of *Apoſtles*, in the keeping of *Eaſter*, under *Xyſtus*, it might do ſo in this Caſe as well as the other. But *Hippolytus* was originally of the *Eaſt*. It is certain the firſt *Jewiſh* Chriſtians, the *Apoſtles* themſelves, found it actually practis'd. It is withal certain that they as *Jews* were prejudic'd in favour of received Cuſtoms, as not to diſuſe them, but upon ſome great evidence of Divine *Revelation* to the *contrary*. And where can our Adverſaries find any expreſs Revelation of the *N. T* againſt this Cuſtom? Where can they find any new *Eſtabliſhment* of the *new Peculium inconſiſtent* with it? on the contrary the Apoſtle alludes to it in theſe Words of his, concerning the *Almes* of the *Philippians*, when he calls them *an Odour of a ſweet ſmell, a Sacrifice acceptable, well pleaſing to God.* The Words exactly anſwer the Cuſtom of joining *Incenſe* with their *Oblations* then practic'd in the *Temple* Worſhip, as it was alſo afterwards among the *Chriſtians*. I ſee no reaſon why the Practice ſhould be *diſcontinued* among the *Chriſtians*; for theſe were *Sacrifices* allowed by the *Pythagoreans* themſelves, who were againſt the *bloody* Sacrifices then generally received. This is plain from *Porphyry*; there is therefore no reaſon why they ſhould be *ungrateful* to the *Eſſenes* themſelves, who were of all the *Jews* beſt diſpos'd to the *Chriſtian* Religion. Withal they were common to the *Jews* with the *Heathens*, and therefore fitteſt for the *old* and *new Peculium to unite* in. So far from any *repugnancy* to that *Union* which I have ſhewn to have been the true reaſon of the *abrogation* of thoſe *old Jewiſh* uſages, which were indeed *abrogated* by the

Phil. iv. 8.

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Christian Religion. If our Adversaries ask how we can discharge our *selves* from the obligation of these things if we believe them *lawful*, the answer will be very easie on the *Principles* now proposed. By being excused from *Circumcision*, we *Gentiles*, are discharged from all the Impositions *God* was pleased to lay on the *Jewish Nation*, since we are not now any longer *oblig'd* to any *Incorporation* with them. And this is sufficient to leave things of this nature in their original indifferency as to *Us*, as if they never had been *impos'd*.

29 The *reasonings* of the *Fathers* produc'd by our Adversary in this Cause, are quite *different* from those of the *Apostolical* Age it self.

However our Adversary pretends, That the *Fathers* reason as *he* does; that they also own *Instrumental Musick* peculiarly settled to that State of *Nonage*, in which the Apostle supposes the *Jews* under the *old Law*. St. *Chrysostome* makes such Musical *Instruments* rather *permitted* than *imposed*. διὰ τὴν ἀδύνειαν αὐτῶν. *Isidore Pelusiote* says, they were born with, διὰ τὴν τῶν ἀνθρώπων ψυχικὴν νηπιότητα. And the Author of the *Quæst. ad Orthodox.* very probably *Justinus Siculus*, who lived in the time of *Pope Felix* II, tells us, that it is *not* so proper for a State of *Infancy*, νηπιότητι, to sing *Simply*, but to sing with *inanimate Instruments*, &c. If these things had been true, it would have been an *Indignity* below the honourable State of the *Gospel* to have used these things *now*, and a *false signifying* that we were not yet *past* that State of *Childhood*, from which it was the design of the *Gospel* to free us. But we must always distinguish between the *Reasonings* and the *Testimonies* of those original Conveyors of our Christian Religion to us. In their *reasonings* they had no more advantage than *other* Men; especially where they lived at any *distance*, and were therefore any way suspicious of not keeping close to the *Reasonings* of that Age whose *Traditions* they pretend to gather by their *Reasonings*. For of these *Reasonings* we can also judge as well as they, whether they were agreeable to the *Reasonings* to which the *H.G.* accommodated his *Revelations*, that they might be rightly understood in the sense in which he intended them

them. For the *Reaſonings* of their *own* Age could no farther contribute thereto, than as they ſtill *continued* the *ſame* with thoſe of their *Age*, wherein the *Holy Ghoſt* was pleaſed to *diſcover* and *publiſh* his *new Revelations* relating to the peculiar conſtitution of the *Goſpel*. But the *Reaſonings* of the Age of *Clemens Alexandrinus*, who is the firſt of thoſe produced by our Author, were by no means fit to *inform* him in this matter; much leſs of thoſe *later* Fathers, who lived at ſo much a greater *diſtance* from the *Age* of the *Apoſtles*. They *cannot*, they *do not*, pretend any *one* Author of the *Apoſtolical* Age who ſhewed them a *Precedent* of this way of *Reaſoning*. They had none of that Age that ever reckoned *Inſtrumental* Muſick among the *Rudiments* and *Elements* of the *Childiſh* State, which were in courſe to be antiquated as ſoon as the *Peculium* ſhould attain to their *perfect* and *adult* Age. On the contrary its being mentioned by the *Apoſtle* in *Heaven*, ſhews that it was impoſſible by the *Reaſonings* of that *Age*, that it could have been reckoned among the *Rudiments* and *Elements* of *Children*. For *there* all are ſuppoſed to have arrived to the *fulneſs of the meaſure of the Stature of Chriſt*: Which Words do plainly deſcribe the *Age* of *Adults*, in oppoſition to that of *Children*. And indeed ἡλικία in that place would be better Tranſlated *Age* than *Stature*, being oppoſed rather to the *Age* than the *Stature of Children*. So the *Saints* in *Heaven* are ſaid to be *perfect*, as the τελεία ἡλικία is oppoſed to νηπίους, not only in the *Scriptures*, but alſo in ordinary Claſſick Authors. Nor can I underſtand how our Adverſaries could poſſibly excuſe the *Apoſtles* themſelves from this Notion of *Childiſhneſs*, whilſt even they Communicated with this *Inſtrumental Muſick* of the *Temple*, if the bare *Obſervance* of, that *Muſick* had been taken for an *Element* and *Rudiment* of *Children*. Theſe *Reaſonings* from the Senſe and *Practice* of the *Apoſtolical* Age and *Writers*, are far more certain for proving the *Senſe* of that *Age*, than the *Reaſonings* inſiſted on by our Adverſary from the *Senſe* of

of thoſe *Fathers*, who, however ſuperiour to us, were yet confeſſedly *later* than the *Age* of *greateſt* Authority, that of the *Apoſtles*.

30. The *next age* to the *Apoſtles* ſeems to have diſcontinued *Inſtrumental Muſick* without any *diſlike* of it. The true *deſign* of the *Reaſoning* from the State of *Childhood*, and *Weak* and *Beggarly* Elements explained.

Thoſe very excellent Perſons did not ſufficiently conſider how very eaſy it was, for matters of this Nature to be *diſcontinued*, without the leaſt *diſlike* of thoſe immediately ſucceeding Ages, that diſcontinued them. Suppoſing this *Muſick* proper for the *Jeruſalem Sacrifices*, as they were plainly in the *Temple* of *Jeruſalem*, there could be no *pretences* to them in any other *Church* in the World, beſides the *Head Church* of *Jeruſalem*, where the *firſt Apoſtle* had the ſame right over all the *Churches* in the World, as the *High Prieſt* of the *Jewiſh Sanhedrim* had over all the *Jewiſh Synagogues*, in all their Diſperſions. This was an eaſie Account why this Practice of *Inſtrumental* Muſick might have been *reſerved* to the *Apoſtolical Church*, till that Church was utterly *extinguiſhed* by the *Death* of the *laſt Apoſtles*. After the laſt *reſidence* of the *Apoſtolical* Body at *Epheſus*, in *Trajans* time, all the *Churches* in the World, were equal to that *Church* where the *Apoſtles* had made their *laſt* reſidence, and *equal* withal among *themſelves*. Then they *might* if they pleaſed, have taken up that ſame Cuſtom univerſally. But were very *unlikely* to do ſo, having never till that time uſed it. And for any one *ſingle* Church to have *done* ſo, when the reſt did *not* ſo, would have been thought invidious and aſſuming. It might have been Interpreted as a *Challenge* of the *Catholick Juriſdiction*, to have *alone* exercis'd the *Prerogative* of that *Church*, which before had a *Right* to a *Catholick Juriſdiction*. So *Solomon* Interpreted it in his Brother *Adonijah*, that he deſired one of the *Royal Concubines*. For they alſo *followed* the *right* of the *Crown*, as appears from the 2 Sam. xii. 8. This was far from the *Humility* of thoſe times, and gives a clear Account, why it might have been univerſally *diſus'd*, how *lawful* ſoever it might have been thought otherwiſe. But this could be no *hindrance* why it might

might not have been *resumed* afterwards, by any *particular* Church that pleased, when there was no *danger* of that *Consequence*. when the *memory* of the *Apostolical prerogative* was lost, and when no *Title* could be pretended for any *particular* Church in the World, why it should *succeed* to the *Apostolical prerogative*. The *pretence* of the *Church* of *Rome* is far *later* than these earliest times of Christianity, of which I am now speaking. However it was very natural for their *earliest Successors*, when they found this Practice *discontinued* in *Fact*, to impute the *discontinuance* of it, to some *disapprobation* it had receiv'd from the *Christian* Religion, and to bethink themselves of some such *Reasons* as these produc'd by them, why it might have been disliked by them who *discontinued* it, as unsuitable to the *Dignity* of the *new Peculium*. But I have shewn, that this *Reasoning* of *theirs* in this *particular*, could not possibly be the *Reasoning* of the *Apostolical Age*, who both actually *Communicated* with *Instrumental Musick*, and who allowed it a place in *Heaven*, which was not accounted the Place of *Rudiments* and *Children*, according to the Hypothesis of *mystical Reasoning*. This is abundantly sufficient to discharge us from any Obligation to be *concluded* by the *Reasonings* of these *Fathers* in this particular, how great a Veneration soever we may profess for their *Authority* in *attesting* Traditions, either of their own *Age*, or the *Apostles*. Indeed the whole design of this *Topick* of *Reasoning* from the State of *Nonage* and *Rudiments* was, not to prove the observation, even of the *externals* of the *Mosaic* Law *unlawful*, but the *stopping* at them, so as not to admit the *further* Discoveries of the *Gospel*. The νηπότης is opposed to the ἀνὴρ τέλειος, the μετρὸς ἡλικίας τῦ πληρώματος τῦ Χριστῦ. Eph. iv. 13. And to the πλήρωμα χρόνυ, which was when *God sent his Son made of a woman, made under the Law*, Gal. iv. 4. This was to *stop* at the παιδαγωγὸς (so the *Law* is called, Gal. iii. 24) whose *Office* was to *bring* us to *Christ*, if then they *refused* to be taught by *Christ*, but those

choſe rather ſtill to *continue* under the Diſcipline of the *Pædagogue*. That was indeed a keeping themſelves *back* from enjoying the Benefit of that *fullneſs* of *Age*, which as we have ſeen commenced with our *Saviours* Diſpenſation. And it was a liſting themſelves with *Children*, to keep ſtill to the *Pædagogue*, who by the Diſcipline of that *Age*, was a perpetual *Companion* and *Guardian* of the *Morals* of *unadult* Perſons, till they reached thoſe Years of Diſcretion that might make it ſafe to truſt them to themſelves. This did not therefore in the leaſt, make the *practice* of the *Law Childiſh*, whilſt they uſed it as the *Apoſtles* themſelves did, in *ſubordination* to the new Diſcoveries of the *Goſpel*, that is, whilſt they obſerved only thoſe *particulars* of the *Law*, which were *conſiſtent* with the *Goſpel*. Which will neither ſave the ends of thoſe *Fathers*, nor our *Adverſaries*. The στοιχεῖα plainly allude to the things wherein thoſe Youths which were under the Diſcipline of *Pædagogues*, were uſually Inſtructed. Eſpecially during the *former* part of that Diſcipline. That was *Grammatical* Learning, wherein they were Inſtructed by their *Grammarians* and *Literators*, the *Letters* themſelves being properly call'd στοιχεῖα. But as the Word is uſed *here*, it plainly denotes the *Eſtypal* reſemblances of the *Law*, in *oppoſition* to the *Evangelical Heavenly Archetypes*, which were ſuppoſed to *anſwer* them under the *Goſpel*. So Mount *Sinai* is ſaid, συςοιχεῖν τῇ νυνὶ Ἱερουσαλήμ, Gal. iv. 25. Here we have the true Notion of στοιχεῖον, as it is uſed by St. *Paul*. Mount *Sinai* in *Arabia*, the portion of *Hagar* the *Handmaid*, is ſuppoſed to be a στοιχεῖον. That is in *oppoſition* to Mount *Sion*, the Mountain of the *true Peculium*, which *anſwered* it as the portion of *Sarah* the *Free-woman*, the *Mother* of the *true Peculium*. So the very antient Author teaches, *de Montibus Sinai & Sion*. by ſome aſcribed to St. *Cyprian*. Agreeable enough to the Notions of the *new Teſtament*, where we frequently find Mount *Sion* mentioned, as that wherein the *Archetypal Myſtical Peculium* was alone concerned, Rom. ix. 33. xi. 26. Heb. xii. 22

1 Pet.

1 Pet. ii. 6. Rev. xiv. 1. This being indeed the Title by which the *Peculium* is deſigned in the *old Teſtament*, wherein it is ſo frequently called the *Daughter*, and the *Virgin Daughter* of *Sion*, never of *Sinai*, tho' thence it was, that *Moſes* received his *Law*. Accordingly the *Jeruſalem* that is *now*, is ſaid alſo to be a συσταιχῆον, that is another *Fellow* στοιχῆον, in the ſame *Senſe*, wherein the Word had been uſed of Mount *Sinai* in *oppoſition* to the ἡ ἄνω Ἱερουσαλήμ, which is *the Mother of us all*. Gal. iv. 26. In both Caſes the *Worldly Figures* are ſo called in oppoſition to the *Heavenly Archetypes* of the *Goſpel*. They are therefore called the στοιχεῖα τοῦ κόσμου, Gal. iv. 3. Col. ii. 8, 20. As κόσμος is oppoſed to ἀιὼν. It is the κόσμος τοῦ αἰῶνος τούτου, Eph. vi. 12, in oppoſition to the μέλλων αἰών, which is always aſcribed to the *Meſſias*. So the ἅγιον κοσμικὸν, Heb. ix. 1, is oppoſed to the αὐτὸς ἅγιος, v. 24. And as I have ſhewn, that the *Church* here on *Earth* is called *Heaven*, ſo the *deſerting* the *Church* is called, *the loving this preſent World*, ἀγαπήσας νῦν αἰῶνα, 2 Tim. iv. 10. *oppoſed* as I ſaid to the μέλλων of the *Meſſias*. Theſe στοιχεῖα are called ἀσθενῆ καὶ πτωχὰ, Gal. iv. 9. They are *firſt* called ἀσθενῆ, as ἀσθενήματα τῆς σαρκὸς are joyned together, Rom. xv. 1. So the ἀδύνατον τοῦ νόμου ἐν ᾧ ἠσθένει διὰ σαρκὸς. Rom viii. 3. The plain Importance of theſe Expreſſions ſeem to have been this, That in the *Reaſonings* of the *New Teſtament*, in matters of this Nature, the *myſtical Benefits* repreſented and covenanted for, by theſe *Symbols* of the *Law*, were never ſuppoſed to be *performed* by the *Symbols* themſelves, than as they *repreſented* and *applyed* the *Archetypes*, anſwering them under the *Goſpel*. Thence it followed, that in *ſeparation* from thoſe *Evangelical Archetypes*, the *Legal Symbols* muſt have been perfectly *uſeleſs* and inſignificant, in relation to thoſe greater *Benefits* expected by them, which of themſelves they were no way *able* to perform. So the Apoſtle to the *Hebrews* tells us, that it was *not poſſible that the blood of Bulls and Goats ſhould take away ſins*, Heb. x. 4. Why ſo, but to let his *Nation* ſee the neceſſary

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Obligation that lay upon them to *qualifie* themſelves for being receiv'd to the *Chriſtian Euchariſtical Sacrifices*, which anſwered thoſe *bloody Sacrifices* under the *Goſpel*, if they deſired the *myſtical Benefit* of a true *Expiation*: So he again Warns the *Galatians*, That, *in Chriſt Jeſus, neither Circumciſion availeth,* ἰσχύει, *any thing, but the new Creature,* καινὴ κτίσις, Gal. vi. 15. Here we ſee the ἰσχὺς in oppoſition to the ἀδυνάμια and ἀδυναμία is aſcrib'd to the καινὴ κτίσις in *Baptiſm*, which was Inſtituted inſtead of *Circumciſion* under the *Goſpel*. For the καινὴ κτίσις was alone to be expected by the *Spirit*, which was the Prerogative of our *Chriſtian Baptiſm*. This was the ἀνακαίνωσις τῦ νόος. *Rom.* xii. 2. and the ἀνακαίνωσις πνεύμαλος, which is joined with the λυτρῶν παλιγγενεσίας. *Tit.* iii. 5. which could be no other than that of our *Chriſtian Baptiſm*, as it is deſcribed St. *Joh.* iii. 5. This, by the way gives a clear account why the *Law* is ſaid ἀδυνᾶν διὰ σαρκός. *Rom.* viii. 3. For *Fleſh* is ordinarily uſed in the *old Teſtament* alſo as a *Symbol* of *Weakneſs*, as the *Spirit* is of *Strength*. And the Apoſtle plainly warns that the *Spirit* was not received *by the works of the Law, but by the hearing of Faith*. Gal. iii. 2. So the Apoſtle ſhews that the *literal Jeruſalem*, to which the *ſeparating Jews* pretended, could give no *Title* to that *Liberty* which both Parts agreed to be a priviledge of the *true Peculium*, as the Off-ſpring of *Sarah* the *Free Woman*. So far from that, that he obſerves that *that Jeruſalem* was even then *in Bondage with her Children*. *But the* Jeruſalem, continues he, *which is above, is Free, which is the Mother of us all* Gal. iv. 25, 26. So he alſo elſewhere obſerves, that it was the *Seed* of *Abrahams Faith*, not of his *Fleſh*, that had a juſt *Right* to *Inherit* the *Promiſes* made to his *Seed*. Rom. iv. 10, 11, 12, 13, 17, 18. ix. 7, 8. This therefore ſeems to be the true account why the *legal Symbols* are called ἀδύνατα when compared with the *Originals* which were to *ſucceed* them under the *Goſpel*. The ſame σκιαὶ are alſo ſaid to be πτωχὰ, Gal. iv. 9, Plainly

ly in *opposition* to the πλοῦτος which is frequently ascribed to the *Mystical Spiritual Benefits* expected by them, but in vain; for the *Reasoning* of the *Apostles* supposed, that they are really to be expected *only* from the Rites which were to *succeed* those legal Symbols under the *Gospel*. So we read the πλοῦτος τῆς χρηστότητος Rom. ii. 4. the πλοῦτος τῆς δόξης, Rom. ix. 23. Eph. iii. 16. Col. i. 7. the βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ. Rom. xi. 33. Alluding all to the *Mystical Senses* of the *Law*, and the *Benefits* signified and conveyed by them. So again the πλοῦτος χάριτος. Eph. i. 7. with relation to the Spiritual χαρίσματα so literally poured out then upon the *Christians*, but not on the *dividing Jews*, who kept the *literal* Institutions of the *Law*, which afforded them no *Riches* of this kind, whilst they obstinately persisted in their *Separation*. Justly therefore they might be stiled in this Sense *Poor*, when compared with the *richer* Institutions of the *Gospel*, which in that Age, yielded these invaluable *Treasures of Wisdom and Knowledge* in so very great abundance. The same Expression of πλοῦτος with relation to the *mystical Benefits* of these *external* στοιχεῖα thus explained, is used also in *Philo* before St. *Paul*, as well as *Ignatius* after him. This is abundantly sufficient to shew, that these are the true Interpretations of the Expressions objected by our Adversaries, according to the *Notions* and *Language* of that *Age*.

31. So explain'd they conclude nothing to the purpose of those *Fathers* or our *Adversaries*.

These things thus explained, will make it appear how very different the *Reasonings* of these *Fathers* and our *Adversaries* are in these Matters, from those of the *Apostolical* Writers from whom they borrow them. The whole design of them as used by the *Apostolical* Writers, is against *Jews*, who either would not *come over* to the *Christian* Communion on the *terms* prescribed by the *Gospel* of Communicating with the *Uncircumcised Gentils* in the Holy *Offices* of the *Christian* Reli-Religion, or who were inclined to a *defection* from it, as soon as they understood that these

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termes were *expected* from them, out of *zeal* for their former Notions, which were *contradicted*, and at length *abrogated* by these new Revelations of the *Gospel*; and out of *zeal* for their whole *Law*, which was imposed on them as a *particular Nation*, and on the *Gentiles*, whilst their *Incorporation* into that particular *Nation* was required by *God* as a *Condition* of their *Admission* into the *true Peculium*, which now they found *repealed* by these new Revelations of the *Gospel*. The using these *Rudiments* without a design of *defection* was so far from being *blamed* by the Arguments now mentioned, that it was *practiced* by the *Apostles* themselves, as *Jews*, till the *dissolution* of the *Temple*; that it was urged and insisted on by those many *Myriads* of *believing Jews*, who were *zealous* for the *Law*, with a perfect good understanding with the *Apostles*; that St. *Paul* himself, who had said most of any against the Obligation of the *Law*, comply'd with them, and was urged to do so by the chief Apostle St. *James*. But a *breach* is plainly supposed in the Arguments insisted on by our Adversaries. A *not* coming over to *Christ*, or *relapsing* from him, and *stopping* with the *Pædagogue* who was to *bring* them *to Christ*, was that which was to continue them *in*, or reduce them to the State of *Childhood*. This made them *Rudiments* and *Elements* when they went no *further* than the *Mosaick* Institutions. This made them *weak* and *beggarly* when *seperated* from the *Gospel* Institutions, which were alone supposed *able* to confer the *mystical Benefits* Covenanted for, as well as represented by those *legal Symbols*. This made them *beggarly* when they kept them off from the *Evangelical Archetypal Symbols*, which were thence forwards appointed by God, as the only ordinary conveyancers of that *riches* of *Grace* which the *seperating Jews* in vain expected from their own *Symbols*. This was the true dispute of great Importance in that Age, in which the Arguments now mentioned, were insisted on with great *Prudence* and *Strength*. The Error confuted

Acts xxi. 20, 23, 24.

was the *depending* on *Circumciſion* for the *Incorporation* into the *true Peculium*, which could no longer be expected without our *Chriſtian Baptiſm*. And the *depending* on the *Temple Sacrifices* for all the *Benefits* of the *heavenly myſtical Sacrifice*, which were thenceforward to be expected from our *Chriſtian Euchariſt*. The contenting themſelves with the *literal Circumciſion* in the *Fleſh* for their intitling themſelves to the name of the *Seed* of *Abraham*, and the *Promiſes* made to them that were ſo, without the *Faith* of *Abraham* in the *Meſſiah* which he had when thoſe *Promiſes* were made to him before his carnal *Circumciſion*, as the Apoſtle obſerves. *Rom.* iv. 9, 10, 11, 12. Theſe and the like were the *weak* and *beggarly Elements* ſpoken of by St. *Paul*, when *depended* on for the *Benefits* which they were not able to perform; and that in *ſeparation* from thoſe means by which alone they could be performed by the *new Revelations* of the *Goſpel*. And this *Reaſoning* was very proper to *oblige* all *Jews* to *come* into the *Chriſtian Communion*, and to *continue* in it, if they deſired the *myſtical Benefits* conferred *formerly* in the *Jewiſh* Communion alone, *before* the *Goſpel Revelations* had *altered* the Caſe, but not *afterwards*. But then theſe *Reaſonings* conclude nothing againſt the very ſame *abrogated Symbols*, if practiced in *unity* with the *uncircumcis'd Believers*; much leſs if the ſame things had been obſerv'd by the *Eccleſiaſtical Power* of the *Church*, without regard to the *old* Impoſition of *Moſes*. For the *latter* could oblige *all* its own *Subjects*, which the *former* could not do, being only *obligatory* to the *Jewiſh Nation*. Here therefore there was no *Enmity*, no *Wall of Partition*, which might any way tend to the *diſſolution* of their common *Body* and *Communion*. Withal it is plain that this *Reaſoning* extends to no *other Jewiſh* Cuſtoms but thoſe only who were thought to entitle to ſome *myſtical Benefits* repreſented and conveyed by them, till God had declared it otherwiſe by his new *Revelations*; and therefore it is to no purpoſe, in reference to this deſign, to

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find a thing *repreſented* by the *Jewiſh Symbol*, unleſs it be a *myſtical Benefit*, to which it was to *entitle* from *God* as a *Covenanting Symbol* Inſtituted by *him* In vain therefore does our Adverſary pretend that *Inſtrumental Muſick ſhadowed* our Worſhip with the *Organs* of our *Bodies*. Had that been true, yet it had been nothing to the purpoſe in relation to the deſign of theſe *reaſonings*. That had been a *Duty*, not a *Benefit*, which is plainly ſuppoſed as pretended to in all the *Inſtances* of theſe *Reaſonings*. It was their *loſing* the *Subſtance* conveyed by the *ſhadow*, on which all the force of the Argument depends, that is drawn from the Appellation of *Shadows*. The *Weakneſs* of the *Elements* or *Rudiments* of the *Moſaick* Law, as argumentative in this Caſe, implies their *inſufficiency* to convey the *Benefits*, as their Beggarlineſs implys their Inability to confer the Myſtical Riches that were expected from them. If therefore our Adverſary will make *Inſtrumental Muſick* a *Shadow* or *Rudiment*, he ſhould bethink himſelf of ſome *Myſtical Benefit* repreſented and conveyed *by it* under the *Law*, but *now* conveyed by ſome *other* Inſtitution ſucceeding it under the *Goſpel*. For this is abſolutely requiſite to make it *now* an empty *Shadow*, and a *weak and beggarly Element*. And what may that be? Is it the admitting us to the *Joys* of the *Heavenly Society*, repreſented by *Inſtrumental Muſick*? And why may not the like uſe of *Inſtrumental Muſick* entitle us to that *now* as well as *repreſent* it? I have ſhewn that the *Goſpel Symbols* are ſuppoſed as beſt qualified to give us a *title* to any thing *Heavenly*, by the *Reaſonings* of the *New Teſtament*. I have ſhewn, that by the ſame *Reaſonings* the ſame *Title* is *denied* to the *legal Symbols* in a State of *Separation* from the *Communion* of the *Church*. I I have ſhewn that the *contrary* is ſuppoſed, by the ſame *Reaſonings*, concerning the *Symbols* of the *Church*, *that they*, and they *alone*, are ſuppoſed *ſufficient* to *perform* what is *repreſented*, and *Symbolically*

bolically Covenanted for by them. The *weakneſs* and *beggarlineſs* of what would otherwiſe have been uſeful, do more concern our *Adverſaries* than *Us*, who practice even their *Vocal Muſick*, as the *Jews* did, in a *Separation* from the truly *Original Apoſtolical Communion*. The good God open their Eyes, and make them truly ſenſible of it. Thus I think I have obviated all that *has* been ſaid or *can* be ſaid, from our Adverſaries *Principles*, with relation to my *own* principal Argument? And I have not leaſure to follow him in things leſs neceſſary to my own Deſign.

FINIS.

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